





HISTORY

OF THE

SENECA BAPTIST ASSOCIATION :

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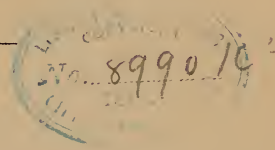
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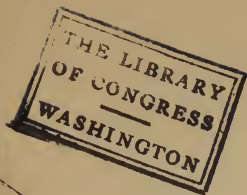
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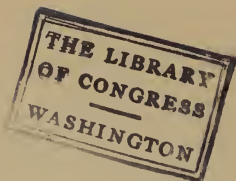
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ITHACA, N. Y. :
JOURNAL ASSOCIATION BOOK AND JOB PRINTING HOUSE.
1879.





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TO
REV. J. BYINGTON SMITH, D. D.,
OF PEEKSKILL, N. Y.,

THIS VOLUME IS INSCRIBED

AS A TOKEN
OF AFFECTIONATE REMEMBRANCE.

FARMER VILLAGE, N. Y.,

SEPTEMBER, 1879.

PREFACE.

Three years ago, a committee was appointed to prepare a history of the Seneca Baptist Association. This work is the result of that appointment. The need of such a history is apparent. The old records are some of them lost, others are almost illegible. The fathers are passing away. The manuscript histories, fragmentary at best, need to be supplemented by the testimony of living witnesses. The facts here presented are drawn for the most part from the original records, which have been searched diligently. In such a work mistakes are unavoidable. My chief regret is that it is impossible to do justice to all whose names ought to appear in this volume. Imperfect as the book is, the hope that it may be of interest to the churches, and, recalling honored names, may inspire to noble emulation, has made lighter the toil. It will at least preserve material for the future historian.

To the many friends who have kindly aided in the preparation of this volume, I gratefully acknowledge obligation.

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INTRODUCTION.

THE SENECA.

Two hundred years before the birth of the Seneca Baptist Association, the country between the lakes Cayuga and Seneca was occupied by the rulers of a Confederacy which might have been called almost as appropriately the Seneca Association, as the League of the Iroquois. This greatest of all northern aboriginal confederacies was composed of six Indian tribes, the Senecas, Cayugas, Onondagas, Oneidas, Mohawks and Tuscaroras; the Senecas being assigned the first place at the council fire, and on the war path.

According to tradition, the ancestors of the Iroquois, then a feeble tribe, were driven from their home on the northern bank of the St. Lawrence by the Adirondacks. Their first settlements south of Lake Ontario were upon the Seneca River. Afterward, five different colonies became distinct nations and were united in one confederation. During the seventeenth century, the Iroquois became the most warlike and powerful of the American tribes, and in 1700, they were masters of the territory now included in New York and the States to the South and West.

They called themselves the Ho-de-no-sau-nee, or the people of the long house. In bravery, in eloquence, in capacity for civil organization, they showed themselves to be equal to many civilized nations, and it has been asserted justly by the historian Lewis H. Morgan, that

"the League of the Iroquois exhibits the highest development of the Indian, ever reached by him in the hunter state." The league was established upon the principle of family relationships. The several tribes were independent, yet united as brothers in one family. The tribal organization was similar in some particulars to that of the twelve tribes of the Children of Israel, but the descent followed invariably the female line. The tribal name of the Senecas was the Hon-an-ne-ho-out, or "the door-keepers," and of this appellation they were justly proud.

It was the boast of the Iroquois that the tendency of their organization was rather toward peace than war, and they looked forward hopefully to a time when war would cease, and all red men would be brothers in one great family. It would be interesting, did our space allow, to speak of their worship of the Great Spirit, of the traditions relating to the origin of the Indian tribes, and the later traditions which lead them to believe that Washington will be the only white man to enter the heaven of the Indian.

The Indian does not die as was expected of him. The Indian problem is not yet solved. The death of the brave Canby and the needless sacrifice of the gallant Custer are fresh in our memories. Whatever be its faults, may the so-called peace policy prevail in our counsels, and may even "the poor Indian" be protected in his right to life, liberty, and the pursuit of happiness! Said a Cayuga chief, in an address before the New York Historical Society, in 1846: "The Empire State, as you love to call it, was once laced by our trails from Albany to Buffalo, trails that we had trod for centuries, trails worn so deep by the feet of the Iroquois, that they became your roads of travel, which still traverse those same lines of communication which bound one part of the Long House to the other. Have we, the first holders of this prosperous

region, no longer a share in your history? Glad were your fathers to sit down upon the threshold of the Long House. Had our fore-fathers spurned you from it, when the French were thundering at the opposite side to get a passage through, and drive you into the sea, whatever has been the fate of other Indians, the Iroquois might still have been a nation, and I, instead of pleading here for the privilege of living within your borders, I—might have had a country !”

THE PIONEER.

The history of the Seneca Baptist Association begins with the history of the pioneers of the lake country of central New York. By their strong arms the forests were swept away, the seeds of civilization were sown in the wilderness, the school-house and the church were built above the ruins of the Indian's wigwam. These early settlers were men stalwart in frame, often uneducated, yet were they reverent in spirit. They sought a home in the wilderness, but they thought of another home further on. They remembered that they were sojourners and pilgrims. Hence, soon after providing a shelter for their families, they began to feel the want of a place where they could come together for public worship. At first they met from house to house, then they assembled in some large barn, then in the log school-house, but it was not long before they built a rude temple which with solemn consecration they set apart for the worship of God.

The hardships of frontier life can be properly estimated only by those who endure them year after year. The pioneers of Western New York came to a region which was not figuratively but literally a howling wilderness. Far from neighbors, far from the church, the school, the physician, they were deprived of many of what seem to their children to be the essentials of life.

There were among them soldiers who had been with Gen. Sullivan in his successful campaign against the Iroquois. They remembered the placid Seneca, the

bright Cayuga, and the fertile cornfields of this beautiful lake country,—so beautiful, diversified as it is by hill, lake, glen, and valley, that it has been called the Switzerland of America; so fertile, that it tempted even the Indian to the pursuit of agriculture! No sooner was the war ended, than one by one, or in little companies, they retraced their steps, coming now not with the sword but with the plowshare. One of these very soldiers (Andrew Dunlap, of Ovid,) turned the first furrow between the lakes.

Only a remnant of the Six Nations remained upon their old hunting grounds, but enough were left to bring fear to many a settler's cabin. Sometimes they came as visitors, sometimes they were seen lurking in the forest. The mother remembered Wyoming and Cherry Valley, and shuddered as she thought of what might be the fate of her little ones. The Indians loved this lake country. Here were their favorite hunting grounds; here were the graves of their fathers. It was hard to give them up. The journey to Seneca County from Long Island or New Jersey required almost as much time as does now a journey around the world. There were no wagon roads. The Indian trails were almost impassable for horses. The emigrants usually came up the Hudson, the Mohawk, Wood Creek, Oneida and Seneca rivers, or else up the valleys of the Susquehanna and Tioga to Owego.

The settler's first home was the log cabin. This was built of unhewn logs rudely fitted together, the openings between them plastered with mortar or mud. The roof was made of strips of bark held down by heavy poles. At first the house had no chimney, the smoke escaping through an opening in the roof. The fireplace was made of flat, hard-head stones. The house was built solid, about eight logs, or eight feet high. The door and windows were cut out afterward with a saw. A little later the house had a cobble-stone chimney. The

first door was a blanket; this was succeeded by a heavy hewn plank double door, opening above and below like a mill door, and serving also for a window in warm weather. It was hung on wooden hinges, which, unless well greased, would squeak horribly. It swung from a red oak jamb which was fastened to the logs with wooden pins. Nails were luxuries, iron one of the precious metals. The door-latch was of wood, and was on the inside. It was raised by a tow or leather string, which hung through a gimlet hole in the door and could be drawn in at night. To leave the latch-string always out was considered an unfailing sign of hospitality, hence our phrase of welcome: "the latch-string is out."

The windows were at first huge loop-holes or embrasures, subsequently they were enlarged a little, and fitted with rude sashes in which coarse paper supplied the place of glass. This paper was well oiled that it might shed the rain and admit the light. The one room, sometimes not more than ten feet square, was partitioned off by blankets or coverlids hung from the ceiling. The house had at first a ground-floor, afterward a floor of logs split and squared. A smooth-hewn stump often served for a dining table, as one of the fixtures of the establishment. The place of chairs was supplied by slab benches fastened to the side of the house, or by small logs split in two and mounted on legs. The bedsteads were rough, wide shelves fastened to the wall by wooden pins on one side, and supported by posts in front, with poles or peeled bark for bed cord. Beds were sometimes made of bags stuffed with dried "cat-tails," a species of flag which grew in the marshes. The fireplace was large and open—built of stone, afterward of brick. A few feet above the hearth was the lug pole, often on fire, from which were suspended chains and trammels to support the kettles. In the larger houses the huge back log was sometimes drawn in by a horse.

Many families subsisted at first upon potatoes and Indian meal, others upon milk and boiled nettles. The meal was made by pounding corn in wooden mortars. Sometimes a hardwood stump near the cabin was hollowed and burned out and used as a mortar, the pestle being fastened to a pole which swung from some support, like an old fashioned well-sweep. The common drink was water, or bread crust coffee. Venison could sometimes be obtained by the earliest settlers, and bear's meat was a luxury. Maple sugar and syrup soon became plenty. Molasses was also made from pumpkins; and pumpkin preserves and pumpkin butter were among the delicacies provided by the good housewife. Crab-apples and wild plums were used as condiments, sassafras tea and "store tea" were brought forward on great occasions. On the table were wooden or pewter spoons, an earthen tea-pot, and sometimes the blue edged china dishes which the whims of the Centennial year once more made fashionable. Where the family was large, only the parents used plates at meals. The children would lay a corn cake on the table, tear off a piece to sop, and all dip in one dish.

The dress of both men and women was of homespun, the wife's fine dress, of calico, was worn only on great occasions. The settler's hunting shirt and breeches were sometimes made of tanned deer-skin, his socks of wool, carded, spun, and knit by the good wife, who plied her needles while she rocked the cradle. The spinning wheel was more common than is now the sewing machine. Soon rough looms were erected, and the cloth thus manufactured was cut and made up at home. In summer, woolen garments were replaced by those made of flax. They would break it, swingle it, hatchel it, spin it, and sometimes weave it. They had little experience in dyeing, but seem to have been partial to a color afterward made historic by the war of the great rebellion, for butternut bark was almost the only coloring material with which

they were practically acquainted. The school-books in 1808 were the Bible, Daboll's Arithmetic, and Webster's spelling book. Hymn books were owned by few. The hymns were lined, or "deaconed" by the leader, and then sung by the congregation. It is almost a wonder that the people did not become Shakers or shouting fanatics, for the first churches had no heat except that brought by the worshipers. The women tried to keep comfortable with their foot-stoves, the men with their overcoats.

NOTABLE EVENTS.

Many remarkable events and noted personages are connected, more or less intimately, with the civil and religious history of this country between the lakes Cayuga and Seneca.

Near Canoga, on the western shore of Cayuga, was born the celebrated Indian chief, Red Jacket—the Cicero of the Senecas. His birthplace, like that of Homer, has long been in dispute, but no historian disputes his title to the name of orator. His eloquence was often more powerful with his warriors than were the gold and the promises of the white man, but the influence of the accursed fire water overpowered Sagoyewatha—"the keeper awake,"—as it overpowered his unhappy people. We have many specimens of his eloquence. Deploring the fate of his unhappy people, from whom he saw that the sceptre had departed forever, he says: "We stand a small island in the bosom of the great waters—we are encircled—we are encompassed. The evil spirit rides upon the blast, and the waters are disturbed. They rise, they press upon us, and the waves once settling over us we disappear forever. Who then lives to mourn us? None. What marks our extinction? Nothing. We are mingled with the common elements."

Through this lake region, traveled and exhorted that eccentric genius, Lorenzo Dow. He loved the open air, the exciting theme, the surging crowds of the camp-

meeting. He might have been called a circuit-rider and stump preacher. His quaint manner, his startling expressions, his noble-souled earnestness, made him a favorite with these sturdy Seneca pioneers. One of his best remembered sermons was preached at a camp-meeting held in 1821, on the western shore of Cayuga Lake. His text was from Hebrews, 9:27.—“It is appointed unto man once to die, and after that the judgment.” This sermon was preached in a large log meeting house which had been built that the services might be held without danger of interruption by October storms.

Lorenzo Dow, like other peculiar people, had his faults and his foes. He was the Talmadge of his day. His long hair, swarthy countenance, and ill-fitting clothes, caused him to present an odd appearance in the pulpit, and his voice was almost as shrill as was that of John Randolph. But he awakened religious enthusiasm wherever he went; he set before those who heard him nobler ideas of living; he preached the truth in Christ as he understood it, and doubtless, although many disciples could say of him: “he followeth not with us,” he did much good in the name of his Master. He seems to have been an earnest, plain-spoken, God-fearing man, who cared little for his speech or his appearance if he could but do God service, who thought more about results than methods, and who had no fear of sensational preaching. Excitement and Lorenzo Dow came to the camp-meeting together. He was a man who was in sympathy with the common people, and they heard him gladly.

To this county, about 1830, came the so called Mormon prophet, Joseph Smith, but this was before he had begun to profit by the gullibility of his followers. He worked at first as a day laborer. Afterward he claimed to possess magic rods which would indicate hidden treasures. He must have been an unmitigated liar already, for he told his friends that when prodding with a crowbar in

the direction indicated by his Aaronic rods, he had often struck an iron chest which contained gold, but at the touch of his bar the chest would disappear, being mysteriously carried away by some unknown agency. The golden plates from which Smith read out the Book of Mormon, he claimed to have found, on the west side of a hill near Manchester, Ontario County. These plates Smith pretended to have brought to the house of a farmer named Peter Whitmer, who lived in the town of Fayette, three miles south-west of Waterloo. The characters inscribed on the golden plates represented an unknown tongue which Smith called the "Reformed Egyptian." Next came the work of translation. He had an assistant named Oliver Cowdry. The golden plates were too sacred to be looked upon by eyes profane. *Procul!* Smith would sit behind a blanket or else look into his hat, and read by the assistance of a curious optical instrument called by him Urim and Thummim, consisting of two transparent stones, and as he read, Cowdry would write the translation of the ineffable characters.

The first convert to the Mormon faith was baptised by immersion in a little stream known as Thomas' creek, in the town of Fayette, Seneca County. The first Mormon conference was held in the same town June 1st, 1830. The moral atmosphere soon seems to have become oppressive to the followers of the new prophet. They removed first to Kirtland, Ohio, shortly afterward to Nauvoo, Ill.

In 1812, John Young, a revolutionary soldier, removed from Whittingham, Windham County, Vermont, to the town of Tyrone in the northwestern part of Schuyler County, New York. He was accompanied by five sons, one of them named Brigham. It is said that the family made poor farmers. The father went from house to house bottoming chairs and preaching. The sons spent most of their time in hunting or fishing. When the

harvest season came, they usually crossed the lake to work for farmers with whom they were acquainted in the town of Romulus. Here Brigham, who is said to have been lazy and fond of story telling, may have met Joseph Smith. The former became a follower of the Mormon prophet about the year 1833.

Among the noted preachers in Seneca County, is the venerable Lutheran divine, Diedrich Willers, Sr. He became pastor of Christ's church in Bearytown, in 1821, and celebrated his fifty-fifth jubilee anniversary April 22d, 1876. He is still (1879) pastor of this church. At one time he had the pastoral supervision of eight German Lutheran congregations: Christ's church, Jerusalem, Seneca, Lyons, Dansville, Scipio, Lansing, and Salmon Creek,—situated in five counties. In early life, Mr. Willers was a soldier, and fought in the battle of Waterloo. He is the father of Hon. Diedrich Willers, Jr., Ex-Secretary of State, and of the lamented Calvin Willers. Peter Whitmer, one of the first Mormon converts, was a parishoner of Dr. Willers, and the latter, learning that wolves were among his sheep, preached to his flock from Galatians, 1:8,—“Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!”

THE ASSOCIATION.

Baptists hold that Church Government, as far as it is confided to human hands, is “of the people, by the people, and for the people.” They are the most independent of independents. Each Baptist church is a democratic society, acknowledging allegiance to no earthly authority. An association is a deliberative body, composed of messengers or delegates, commissioned by the churches to act as their representatives. But an association has neither legislative, nor executive authority, its power is advisory only.

Some of the early Baptists in this State, were opposed to the forming of Associations, fearing that they would usurp authority which properly belonged to the churches. Baptist churches have suffered, because, absorbed in the contemplation of independence, they have overlooked inter-dependence. Rejecting the counsels, and spurning the co-operation of sister churches, they have reaped the results of their folly. The associational idea is opposed, not to independence, but to alienation, and teaches that, while each church is sovereign, and, in all matters pertaining to discipline or doctrine, must decide and act for itself, yet it may often be wisely influenced by the counsels of others, or may be instructed by their experience.

At the beginning of the present century, all that part of the Empire State west of the old settlements on the Hudson, and on the Mohawk, was called Western New York. In 1789, there was not a single Baptist church west of the Schoharie river. In 1800, there were about thirty Baptist churches between the Mohawk, and Niagara. Among the early Associations were the Otsego, the Chemung, the Cayuga, the Madison, the Franklin, and the Holland Purchase.

The first Baptist Association in Western New York was the Otsego, organized in 1795, with thirteen churches, five ministers, four-hundred and twenty-four members. Elder Joel Butler, of Fairfield, preached to the newly organized Association from the text: "That they may be one," and introduced in his sermon the following verses, of his own composition, as a declaration of faith:

"One is our God who reigns above,
And one our Savior whom we love ;
One is our faith, the Spirit one,
That brings us round Jehovah's throne ;
One hope we have, one race we run
To our eternal, shining home :
One is our Guide, and one the way

That leads to shining fields of day,
And one the song of praise we sing
To our eternal, glorious King."

Among the ministers who became members of the Association at its second session were, Peter P. Roots, and David Irish.

In 1807, at the house of Elder Nathan Baker, in Pompey, Onondaga County, a society was formed for the purpose of sending preachers of the gospel into the surrounding destitute regions. It was called the Lake Baptist Missionary Society, as the field of its labors was to be what was then called the lake country. One year later, the Society met at the house of Elisha Payne, in Hamilton. Elder Ashbel Hosmer was elected President, Elder P. P. Roots, Vice-President, Elisha Payne, Secretary, Jonathan Olmstead, Treasurer. Zalmon Morton was appointed missionary for two months, to receive four dollars per week for his services. His missionary tour extended to the Genesee river. Those to whom he went preaching received him joyfully, begging him to come again. At the next annual meeting, Elder John Peck was elected one of the directors, and the name of the body was changed to the "Hamilton Baptist Missionary Society." Among the early missionaries of this Society were, Hezekiah Eastman, John Lawton, John Peck, Alfred Bennett, Nathan Baker, John Upfold and Jonathan Ferris.

At the meeting of the board of directors in 1812, Mrs. Betsey Payne and Mrs. Freedom Olmstead, were introduced as a committee from the Hamilton Female Baptist Missionary Society, bringing as their contribution for the work of sending the gospel to the destitute, twenty yards of fulled cloth. The Seneca, in common with sister Associations, was often indebted to the labors, and inspired by the exhortations of the faithful missionaries of this society.

The Chemung Baptist Association was constituted in November, 1796, by the following churches: Chemung, (near Wellsburg) organized 1789; Sanroobson, (in Wayne, Steuben Co.,) organized 1794; Romulus, Seneca Co., organized 1795; New Bedford, (now Owego) organized 1796; and Braintrim, Wyoming Co. Pa. The Chemung, now known as the Wellsburg church, was the first organized religious body west of Binghamton, in the southern tier of New York counties. Among the early ministers of the Association were, Roswell Goff, David Jayne, Ephraim Sanford, Peter Bainbridge, Zalmon Agard, Jehiel Wisner, Amos Eaglestone, Thomas Smiley and Samuel Sturdevant.

The first Anniversary meeting of this Association, was held at Chemung, Nov. 9, 1797. David Jayne was Moderator, and preached the opening sermon from Second Corinthians, 4:5. Zalmon Agard was Clerk. Chemung reports ninety-one members, Roswell Goff, pastor; Romulus, fourteen members; Sanroobson, afterward Fredericksburg, twenty-one members, E. Sanford, pastor; New Bedford, thirty-one members, D. Jayne, pastor; Braintrim, twenty-three members, Z. Agard, pastor. In Oct. 1802, the Association held its sixth session at Romulus, when that church reports sixty-eight members, with Jehiel Wisner for pastor, it being then the largest of the seven churches of the Association.

In 1804, Romulus was dismissed to join the Cayuga Association, but was received again in 1813. The church in Caroline was received in 1819, Delmar in 1802. Romulus was again dismissed in 1820. Caroline was dismissed to the new Berkshire Association in 1823.

The Scipio general conference was organized at Palmyra, Sept. 25, 1799, by six churches afterward included in the Cayuga Association. Among the delegates were only three ordained ministers, David Irish, Micajah Starr, and John Laseur. These names appear later, in

the history of the Seneca Association. In Sept. 1801, delegates from fourteen churches met at Aurelius, and after discussion, during which the fear was expressed that the proposed action might conflict with liberty of conscience, and church independence, the Conference re-organized as an Association. When a name was sought for, it was proposed that, as it included all Baptist churches between the Otsego Association and the Pacific ocean, it should be called the Western Association. But one of those troublesome brethren who are always thinking of something, modestly objected that a similar Association might yet be organized west of Cayuga county,—in fact, he had faith to believe that at least one such body would be constituted within fifty years,—when, of course, the name Western Association would be a misnomer. The name Cayuga Association was finally adopted, the body including fourteen churches, with seven-hundred and seventy-seven members. This meeting was held in Deacon Ebenezer Healy's barn, near Sennett.

At the second annual meeting, in 1803, the church of Ovid and Hector, (now Covert) with two-hundred and forty-four members, was received as a member of the Association.

In 1806, the annual meeting of the Association was held with the first Baptist church in Ovid,—at Baileytown. The Romulus and Dryden churches were also members of the Association at this time, and the First Church in Ulysses, now Enfield, John Lewis, pastor, was received in 1819. In 1825, the First Church in Ovid was dropped from the minutes. Romulus was dismissed in 1812. Second Ovid, and Ulysses were dismissed in 1821 to aid in constituting the Seneca Association.

Glancing at the early settler and his surroundings, recalling, for a moment, some of the interesting events associated with the history of the lake country, and the two neighboring Associations older than our own, we turn to the Seneca Association itself.

THE SENECA BAPTIST ASSOCIATION.

PREFATORY.

This Association was fortunate in having for its leading spirit, and first presiding officer, Dr. O. C. Comstock, to whom it was largely indebted for its efficient organization, its harmonious conferences, and its continued prosperity. The annual meetings of the Association were gospel feasts, to which the brethren from near and far loved to come. Hither came the honored Comstock, the enthusiastic Abbott, the scholarly Whiting, the earnest Woolsey, the devoted Sheardown, the faithful Woodworth.

Many of the subjects brought before the body by their resolutions, or circular letters, are still of vital interest; and were discussed in a liberal spirit. If, when the fathers spoke concerning ordination, discipline, and kindred topics, their sons had wisely heeded their utterances, it would have been for the prosperity of the churches.

The subject of discipline is not often alluded to in the printed records of this Association, while the minutes of many similar bodies are laden with allusions to this subject. These brethren seem to have discovered that it was good and pleasant for them to dwell together in unity. It is doubtful whether any other Association can point to so peaceful a history. It stands in marked contrast to the unhappy record of some of the Associations of our own State, in which we see these bodies, which should have been the abode of gentleness, and brotherly love, rent asunder and torn in pieces by fraternal feuds.

The declarations we find relating to the subject of discipline, are usually free from prejudice, and in accordance with the teachings of the gospel as they are understood to-day. The Association early showed itself to be in sympathy with the cause of temperance, and pointed out to the members of its churches, that if they would prevent the immoderate use of ardent spirits by others, they must abstain from even the moderate use themselves. The principle of total abstinence was held distinctly, and without equivocation, yet although a temperance pledge was recommended in 1839, as an addition to the articles of faith, it is doubtful whether it was generally adopted by the churches. Whenever a great evil is brought prominently before the public, there is a tendency on the part of the church to adopt a new article of faith concerning it. There is as little need of naming, in a confession of faith, every evil which the church is called to fight, as there is of recognizing the existence of God by constitutional enactment.

When the time came to speak on the subject of slavery, the voice of the Association was heard in denunciation of that great crime, and when the nation's life was threatened, the churches rallied as one man to the defense of the government, and sent many brave sons to fight under the old flag. Some of them gave all men can give,—their lives,—to save their country's life. How many homes were darkened ! How many wives and mothers could say, "If I am bereaved,—I am bereaved" ! Others of our soldiers came back again, some bearing honorable wounds, some with their constitutions broken by disease,—others again, spared in health and strength, to take up once more the tasks they had laid down. But, whether they be numbered among the living or the dead, their names are held in grateful remembrance, as those of heroes who won for freedom one of the great battles of the world's history.

The great anti-masonic crusade seems to have had less influence in this Association than in many others, where churches were weakened, even rent asunder by the storm of excitement. Many, even of the most bitter opponents of the institution, concluded, on second thought, that a society which had numbered so many good men among its members, could scarcely be the terrible monster which had appeared before them as the picture of their excited imaginations. So the resolutions as to fellowship with "the unfruitful works of darkness," are seldom found upon the church books of this Association. Perhaps the excitement rose highest in the strong church at Trumansburg, where a number of the most active members of the church, among them the loved pastor, were also members of the Masonic fraternity. Tradition says that there were a few exclusions, but I find no record of them. Dr. Comstock accepted a not unwelcome call to Rochester, and the majority of the alienated members soon resumed their walk with the church.

To quote the language of Rev. T. Edwin Brown, D. D. in his eloquent jubilee address at the fiftieth anniversary of the Monroe Baptist Association: "I am not sure but some of the bones of the fathers would shake in their graves, if they knew that members of secret organizations were now fellowshipped as Christians, and that the churches had learned by bitter and costly experience, that it was not a New Testament law to exact tests for church membership, other than those which Christ himself has enacted."

The annual meetings of the Association were held, at first, at some central point, rather than with the several churches in rotation, the first three sessions being held at Farmer Village.

At these early meetings, it was customary to have evening religious services at the various out-stations of the church with which the Association assembled, or at the school-houses in the neighborhood, the spiritual wants of

the community not being forgotten in the joy of social intercourse and religious conversation. When the Association learned, by the letter of the Covert church, of the death of pastor Obed Warren, business was suspended, a hymn was sung, and prayer was offered for the afflicted church and family. The record may read strangely to any who have not noted how often the heart of the mourner may be cheered and comforted by some hymn of faith and hope—by such hymns as David sang in his hours of affliction, by such hymns as our Savior and his disciples sang, before they went forth for the last time to the Mount of Olives.

It is especially noteworthy that, from the first, the pastors of the Association were firm and unwavering friends of institutions which sought to give ministers the best preparation for their great work. The associational trumpet gave no uncertain sound on this subject. The fathers speak with the earnestness which is born of settled conviction. We sympathize with them, we honor them, as they speak in touching words of the disadvantages under which they have labored. While they are thankful for the success with which God has blessed their labors, they lament their deficiencies, and their lack of educational opportunities. We see them deeply sensible of the value of such blessings, and urging, nay demanding, that they be not rejected by those whose privilege it is to receive them. They are thankful that their children have greater advantages than they were permitted to enjoy, and they would see them doing better work for the Master than their fathers were able to do.

They assert a truth, not always understood or accepted in those former days, that the preacher of the gospel, especially, should strive after the highest intellectual attainments, should seek the most thorough education. They are not satisfied with a merely defensive warfare, they carry the war to the walls of Carthage, they dare to

assert that the uneducated man who will not seek education is unfit for the ministry.

The first circular letter of the Association, treating on this topic, and written by Dr. Comstock, is referred to elsewhere. At the risk of repetition, we will quote several paragraphs. "When one of our young men signifies a sense of duty to preach, our course is plain and simple. We are to examine him relative to his religious experience, and impressions to enter the work of the ministry, and the soundness of his faith and doctrine. We are to hear his performances; ascertain his natural and acquired abilities, and his situation as to character and fortune. If we find him promising, but deficient in education, and possessed of property, we should point out to him the necessity of appropriating a part of it to the acquisition of useful knowledge; if he be poor, an appeal should be made to some of our literary and theological institutions, or the church to which he belongs, for assistance. Should he decline this dictate of duty, piety, and affection—should he refuse to humble himself as a little child, in the study of the first principles of learning—he would give evidence that pride or covetousness dwells in his heart, and excludes that humble disposition, and that ardent desire to be useful which should ever be conspicuous in the character of a gospel minister." "By adverting to the epistles of the Apostle Paul to his beloved Timothy and Titus, we learn the qualifications of a minister. Among other accomplishments he must be apt to teach; 'not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil.' He must be a 'workman that needeth not to be ashamed, rightly dividing the word of truth,' 'that he may be able by sound doctrine both to exhort and convince the gainsayers.' Habituated to reading and meditation, well 'instructed unto the Kingdom of Heaven, he will be able to bring forth out of his treasures things new and old.'" When our hon-

ored fathers were young, even an ordinary English education was acquired with great difficulty. Here we find an apology for any imperfection in their scholastic acquirements. This apology, however, cannot be offered by those who have recently come upon the stage of action. A complete English education should, we conceive, constitute the lowest degree of learning preparatory to a suitable course of theological studies. It is scarcely necessary to remark that the study of theology is as essential to the divine, as is a knowledge of medicine to the physician. A contrary supposition involves the greatest ignorance and absurdity. Ministers of real merit, it is to be hoped, will generally receive attention and support from the churches and society. Hence they will be enabled to devote themselves solely to the high calling to which they have been consecrated, 'that their profiting may appear unto all.' 'They will be accounted worthy of double honor.' 'For the Scripture saith,—thou shalt not muzzle the ox that treadeth out the corn,' and 'the laborer is worthy of his reward.' Again: 'No man that warreth, entangleth himself with the affairs of this life that he may please him who hath chosen him to be a soldier.' 'The husbandman that laboreth, must be first partaker of the fruits.' 'Do ye not know that they which minister about holy things, live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.' "

At a time when many of the pastors of the churches labored with their hands to support their families, these fathers of the Association proclaimed that ministers ought to devote themselves wholly to the work of their high calling, and ought to be sustained in so doing by the churches. They not only assert this truth, but they make it plain by conclusive scriptural arguments.

It will be seen by the epitomized history of the meet-

ings of the Association that those Baptist veterans, "*par nobile fratrum*," Elder Alfred Bennett, and Elder John Peck, were often present at the annual assemblies, and that their pathos and eloquence kindled, and kept alive the fire of missionary zeal.

At its first annual meeting, the Association expressed the most cordial approval of the missionary work of the State Convention, and endeavored to enlist all the churches in its support. From the beginning, the record of the Association, as it relates to benevolent organizations, is an honorable one. It is ever outspoken in its support of missions, of Bible Societies, of Sunday Schools, and of ministerial education, and its contributions for objects of benevolence, show that its words had meaning. There seems to have been very little of the old-school, anti-mission spirit in any of the churches, and this met with no sympathy at the associational gatherings.

There is hidden in these circular and corresponding letters, a wealth of religious instruction which ought not to be lost. Of course we cannot do justice to these papers by the brief quotations our space will allow, but may be able to indicate their tenor, and the influence they were calculated to exert upon the Association. In these quotations you listen to the very words of the fathers whose praise is in all the churches, and learn their thoughts in regard to the topics of interest which came before them.

The testimony of the Minutes of the several anniversaries, shows that the annual sessions of the Association were noted for the prevalence of good will, and harmony of action. The history is on this account less eventful, yet not the less pleasant to relate.



ABSTRACT OF MINUTES.



FIRST DECADE.

The Seneca Baptist Association was organized at Covert, Sept. 1821. It is stated in the Minutes of 1842, that the Association was organized at Farmer Village, in 1822, but this is an error. There were no published minutes of the first meeting, and no report of its proceedings has been discovered.

The Association had as constituent members the following thirteen churches: Covert, Danby, Enfield, Farmer Village, Second Hector, Third Hector, Fourth Hector, Newfield, First Romulus, East Romulus, First Ulysses, * Second Ulysses, Virgil.

The first anniversary meeting of the Association, was held at Farmerville, Sept. 4th, and 5th, 1822. Rev. O. C. Comstock, of Trumansburg, was Moderator, and preached the introductory sermon from Acts, 16:31,—“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” Delegates appeared from thirteen churches. The

two strongest churches are First Covert, and Farmerville, numbering respectively one-hundred-twelve, and one-hundred-two members. Only three of the churches report baptisms, Farmerville standing first with twenty-nine. The churches report in all eight-hundred and twenty-three members. Jeremiah Rappleye, of Farmerville, was appointed Clerk, Peter Rappleye, of the same church, Corresponding Secretary. The messengers from the Cayuga Association were, Elders Kelsey, Blood, and Elkanah Comstock, with Minutes. It was voted to open correspondence with the Madison and Ontario Associations. A communication requesting co-operation was received from the Baptist State Convention, through their agent, Rev. E. Comstock. The Association responds by appointing Peter Rappleye as its treasurer to receive contributions to the Convention, and continues: "We most cordially approve of their views, and recommend to the churches that they form mission societies auxiliary to said Convention, and use their influence to promote a missionary spirit among them." Elders O. C. Comstock, and Chester Coburn, were appointed delegates to the annual meeting of the Convention, to be held at Whitesboro, in October.

On the evening of the first day of the Association, there were preaching-services at a number of places in the neighborhood. On Tuesday, Elder Blood preached from the first epistle of John, the fifth, sixth, and seventh verses. Before the adjournment, the Moderator, in behalf of the delegates, presented to the people their grateful acknowledgments for the hospitality, friendship, and politeness with which they had been entertained among them.

The circular letter is on the manner of licensing to preach, those who may be candidates for the ministry. Churches are pointed to the invariable connection which subsists between a pious, enlightened, and faithful

ministry, and the prosperity of Zion, and when they propose to license one of their number to preach, are recommended to call to their aid the counsel of able ministers. The notion that any brother should be licensed, who may have united in his favor, the voice of the church to which he belongs, without any reference to other things attached to his character, is inadmissible. The church may be feeble and inexperienced, and influenced by undue personal attachment.

“Many of our aged brethren of the ministry have long and successfully labored in the gospel field without the advantages of an early and suitable education. These, however, constantly lament their deficiency in this regard; and, deeply sensible of the blessings of literary attainments, especially to the heralds of the cross, are among the first to promote those institutions, which have for their object the instruction of the public servants of Christ.”

“We have to acknowledge, with gratitude, that our children have profited by social advantages, superior to those which in early life we were permitted to enjoy. If they have not done so, it is, in most instances, because they have been undutiful to parents, and unjust to themselves.”

In conclusion, Bible, missionary, and other benevolent societies, are recommended to the churches; and it is pointed out that those churches and individuals who are the most devoted in sustaining such Christian organizations, are giving the highest proof of their usefulness, and of their dwelling in the love of Christ.

The next session of the Association was held at Farmerville, Sept. 3d and 4th, 1823. Rev. Chester Coburn, of Danby, preached the opening sermon, and was chosen Moderator. When the letter from the Covert church was read announcing the death of their late beloved pastor, Obed Warren, the Association suspended business, sung

a hymn, and united in prayer for the bereaved church and family. The Association listened to sermons from Elder Edward W. Martin, of the Cayuga Association, and Elder Alfred Bennett, of the Madison Association.

The circular letter was written by^o Chester Coburn, subject,—the inheritance of the saints. Heaven is a place of rest,—of peace,—of endless day. The inheritance above is endless glory, and even this begins in this life. “All these, beloved, are foretastes of the eternal fulness.”

The following post-script is added to the corresponding letter. “We crave, as a favor to Zion, that all churches of our order would look up the members of the same faith and order among them, and if they do not unite and travel with churches where they are, to report them to the churches to which they belong.”

The Association met, for the third time in succession, at Farmerville, Sept. 1st and 2d, 1824. Rev. O. C. Comstock was preacher of the introductory sermon, and Moderator. Chester Coburn, and Jeremiah Rappleye, were Clerks. Rev'ds. E. W. Martin, and Van Rensselaer Wall, preached.

The circular is again written by Rev. O. C. Comstock, and like all his productions, is worthy of re-production. He writes of Christian union, as seen in the church, and in the Association, its advantages and its responsibilities. “Union in counsel, and concert of action, are necessarily included in the discharge of those duties which God has devolved upon his people. Do any neglect the house of God?—they grieve their brethren, impair fellowship, and lay a stumbling block before the world. The advantage to be derived from belonging to an Association, materially depends on its union. This we should constantly study to advance. ‘Pray for the peace of Jerusalem; they shall prosper that love thee.’ The subject of ordination is referred to, as this has apparently led to

division of sentiment. A candidate for ordination should possess such an established character for piety and talent, as to unite the general confidence and esteem, not only of the brethren and society in the vicinity where he resides, but also of the Association and community. Saying nothing about the competency or incompetency of one presbyter to perform the highly responsible work of ordination, we would strongly recommend the expediency of an ample council on such occasions.

The session for 1825, was held Sept. 7th and 8th, at Covert; introductory sermon by Rev. Edward Hodge; Moderator, Rev. O. C. Comstock. The visiting brethren were, Rev'ds. Philander Kelsey, D. D. Kendrick, and Solomon Goodale. After a sermon by Dr. D. D. Kendrick, a collection was taken for the New York Baptist Education Society. The circular, by Rev. Edward Hodge, is on the importance of being spiritually minded. It is well written. We note two suggestions: first, want of spiritual understanding unfits Christians for judging the experience of candidates for membership, and allows hypocrites to creep into the churches; second, want of spirituality gives rise to divisions and contentions in the churches.

The Association met at Trumansburg, with the Second Ulysses church, Sept. 6th and 7th, 1875. Rev. Daniel Robinson preached the introductory sermon, Rev. O. C. Comstock was Moderator. The church in Virgil was dismissed to join the Berkshire Association. The church in Lodi was received. A board of seven members was appointed to take charge of the missionary concerns of the Association; and all the churches were recommended to promote this glorious cause, by every means in their power. Elder Beebee preached.

Rev. O. C. Comstock again writes the circular letter, which may be called an epistle general to the churches.

"We have witnessed with high satisfaction, an increasing attention to the interests of Sabbath-Schools, and of Bible Societies." * * *

"The Baptist Convention of the State, is the result of much prayer, profound reflection, and ample discussion relative to the important and various objects it contemplates. It is cheered and strengthened in the prosecution of its laudable designs, by the recollection of the many tokens of Divine approbation which it has received since its organization. Its missionaries have been made the honored instruments of comforting Zion, making 'her wilderness like Eden, and her desert like the garden of the Lord.' We doubt not, therefore, dear brethren, that our Convention will share largely in your confidence, your prayers and your contributions."

The words of this veteran Christian warrior might well be spoken of our State Convention of to-day.

"The Baptist Literary and Theological Seminary at Hamilton, having for its object the assistance and improvement of our rising ministry, is commended to your best affections and your most cordial support. Conceiving the maintenance of this institution to be identified with the promotion of evangelical truth, the honor of our denomination and the happiness of society, and firmly persuaded that its board of trustees and faculty are entitled to the highest confidence and esteem, we warmly press its consideration upon your favorable regard."

"We ought not to close this annual address without affectionately turning your minds to the Burmah mission as an object of vast moment to that extensive empire, and in its consequences to the whole family of man. American Baptists are bound to support this mission with their prayers, their counsels, and their liberalities, by the strongest and most sacred ties. With ardent desires that the grace of God may ever dwell richly in your hearts, and that you may be eminently useful in

Zion, we bid you an affectionate farewell.”—Signed by O. C. Comstock, Moderator, A. Abbott, Clerk. Thus appropriately closes the last circular letter written for the Association, by her honored father O. C. Comstock.

The Association met at Romulus, Seneca County, Sept. 5, 1827, sermon by Elder John Sears, of Ithaca, Elder John Caton, Moderator. Quarterly conferences were appointed. Elder Jonathan Ketchum, of the Steuben Association, preached, and a collection was taken for missions. The church in Danby changes its name to First Ithaca. The circular letter is written by Rev. J. C. Holt, and pleads for an increase of benevolence.

In 1828, the Association met at Covert, Sept. 3d and 4th, sermon by Elder J. C. Holt, Elder Aaron Abbott, Moderator. The churches in Catlin, Elmira, and Ovid, joined the Association. A resolution was adopted in opposition to speculative free Masonry; but as the Association, a few years afterward, elected a well-known member of that fraternity as one of its officers, and continued to require his services for many years, it is not probable that the resolution expressed their enduring sentiments. Among the visiting brethren were, Elder Ichabod Clark, Elder Alfred Bennett, Joel Sweet, Elders Wall and Tooker. Two letters being received from the Farmer-ville church, a committee was appointed to visit them and to report at the next session. The following resolution was adopted: “That we continue to patronize the N. Y. Baptist Register, and implore the Keeper of Israel to impart Divine wisdom to its editors.”

The Association closed with a “pathetic” sermon by Elder Bennett, from First Corinthians, 3:9, and a collection for the State Convention.

In 1829, the Association met at Trumansburg, Sept. 2d, sermon by Rev. John Sears, who was also Moderator. The several churches were requested to give their views of Speculative Free Masonry in the letters presented at

the next session. Elder Alfred Bennett preached. The members of the churches comprising the Association were recommended to encourage the cause of temperance, by entire abstinence *themselves* from the use of ardent spirits. A foreign mission society was organized, with Rev. J. C. Holt, for President, and a director in each church. The committee on the state of the churches recommended "that the churches require of all their members who remove from them, an occasional correspondence by letter or otherwise, and that when they are located near a regular church of the same faith and practice, they take immediate measures to become connected with such church in full communion. In case these requisitions are neglected for the term of one year, all testimonials of commendation previously given, shall be null and void. If they neglect for two years, they shall be considered transgressors, and made the subject of discipline by the church." The circular letter, by Rev. John Sears, has for its subject "the low state of our churches.

The Association convened at Ithaca, Sept. 1st, 1830, opening sermon by Rev. Aaron Abbott, Rev. P. D. Gillette, of Elmira, Moderator. The churches in Big Flats; Southport and Elmira; Tioga, Pa.; and Farmer-ville, dropped last year, were received as members of the Association. Elder John Smitzer, agent of the State Convention, and Elder Alfred Bennett, agent of the Foreign Mission Society, preached. It is noted that Elder Smitzer's sermon was interesting, and that of Elder Bennett, impressive. The circular letter, by Rev. U. B. Miller, is on "the exercise of a right spirit."

SECOND DECADE.

The Association met at Ovid, Sept. 4, 1831, sermon by Rev. U. B. Miller, of Lodi. Rev. P. D. Gillette, Moderator. Rev. N. N. Whiting, and Elder Alfred Bennett, preached. It was again resolved that, Christians should teach temperance by an entire abstinence from the use of

ardent spirits as a refreshment. It was voted "that we recommend to our churches the use of Winchell's, Watts', and B. M. Hill's Hymns of Zion." The Association reports this year, two hundred and six baptisms. Among the delegates were Elijah Kinne Bloomer, of Ovid, Fayette Allen, of Farmerville, and A. C. Mallory, of Catlin, pastor now at Covert. The circular letter, written by Rev. P. D. Gillette, has for its subject "the Lord's Supper," and is in the main a plea for the celebration of that ordinance, at the yearly sessions of the Association.

The eleventh annual session of the Association was held at Elmira, Tioga Co., Sept. 5th and 6th, 1832. Introductory sermon by Rev. John Sears; Moderator, Rev. P. D. Gillette. A. C. Mallory is Clerk, and Deacon of the church in Catlin, and is present as a delegate with his pastor, Rev. Thos. S. Sheardown. R. Woolsey and Lewis Porter, are the delegates from Covert; N. Whiting and William Rappleye, from Farmerville. James McLallen is Clerk at Trumansburg, Fayette Allen, at Farmerville. The twenty churches report 166 baptisms, Catlin standing first with 49. A resolution was adopted that if any query or petition from any church, or individual is to be presented to the Association, they be requested to present it to the committee of arrangement of business this evening. Our honored fathers seem to have learned, what some of their sons are slow to realize, that there is a proper dependence in independence, and that rules of order are needed in democratic assemblies. Sermons were preached by Bro. S. Barnard and H. Vogell. The Treasurer's report gives credit for a gold necklace, watch-chain, ear-rings, gold rings, socks, shirts, pillow-cases, muslin, etc. The church in Dryden is dismissed to join the Cortland Association. A Board of Managers for Missionary operations is appointed, consisting of one member from each church. Four protracted meetings are appointed. As the church at Painted Post has no

pastor, the ministers present agree to supply them occasionally. The session closed by the singing of Baldwin's Union Hymn.

The circular letter is an earnest plea for the cause of Missions. "A wide field for missionary exertion is spread before us in our own land—in Burmah—in the islands of the sea. Aided by the Holy Spirit, and cheered by the presence of Jesus, we may do much in gladdening the desert and the solitary place, and causing the wilderness to bud and blossom as the rose."

The church at Tioga, Pa., report the reception of a string of gold beads for the Burman mission, from a poor widow, as the fruit of Bro. Judson's letter. The church at Painted Post is received on request as a member of this Association. The Second Ulysses' church, (afterward Trumansburg) has a Sabbath-School, and a Foreign Missionary Society which supports a student at Hamilton Theological Seminary.

The twelfth session was held at Lodi, Sept. 4th and 5th, sermon by Rev. P. D. Gillette; Rev. A. Abbott, Moderator. Among the delegates present still known to be living, were Allen Pease, of Trumansburg, Mahlon Covert, (now of Leslie, Mich.) F. Allen, of Farmerville; and A. C. Mallory, of Catlin. The church at Lawrenceville was received, and the church at Tioga dismissed to join the Steuben Association. Resolutions were adopted favoring the cause of temperance, and the Sabbath-School. Among the benevolent contributions are one woolen kersey blanket, from Sister Hand, several yards of factory, a shirt collar, a vest pattern, etc. It seems that those who did not have much, gave of the little they had. The circular letter, by Rev. J. R. Burdick, is a fervent plea for total abstinence. It is almost, if not quite, in line with the advanced temperance standards of to-day.

The thirteenth annual session was held at Farmerville, Sept. 3d and 4th, 1834. Rev. P. D. Gillette was Moderator, Rev. U. B. Miller, preacher. Brother John Boorum was one of the delegates from the church in Covert. Trumansburg reports two licentiates,—Adams Cleghorn, and J. Kelly. The churches in Reading and in Tioga were received as members of the Association. Prof. J. S. Bacon was appointed delegate to the triennial Convention to meet at Richmond, Va., 1835. It was resolved to establish a Baptist tract and book Depository at Trumansburg, under the care of Bro. James McLallen, also,

“Resolved, in view of the great necessity of particular care in the introduction of brethren into the solemn and responsible office of the Christian ministry, that the churches be respectfully requested to procure the concurrent advice and approbation of neighboring churches and ministers, whenever a candidate, after a suitable trial, is to be licensed to preach the Gospel.” After a sermon by Elder Nathan Peck, agent of the Convention, from Matthew, 11:5, last clause of the verse, a collection was taken, amounting to \$46.43. Among the contributions as given in the Treasurer’s report, are a skein of thread and one of yarn, one pair “pillar-cases,” a pair of ear knobs and a finger ring, sixpence found on the floor; one dollar from Sister Mott by black John, four dollars from a Gospel Debtor.

The fourteenth session was held in Covert, Sept. 2d and 3d, 1835, U. B. Miller, of Farmerville, was Moderator, P. D. Gillette, of Elmira, preacher of the introductory sermon. Deacon C. V. Covert, (now of Farmer Village) was one of the delegates from Ovid. Rev. Thomas Dowling, brother of the well-known author of the history of Romanism, was pastor at Trumansburg. Rev. Nathaniel Kendrick, of Madison University, preached what the report describes as “a sound and very interesting sermon, from Matthew, 24:14. Among the many resolu-

tions are those favoring Sunday-Schools, the raising of \$500 for the State Convention, and the following :

“ Resolved, that as a proper division of labor is desirable, we affectionately request our sisters to take the management of the tract cause into their hands, and earnestly recommend them, as they love the cause of our Lord Jesus Christ, to commence the monthly distribution of tracts, in all their respective neighborhoods.”

“ Resolved, that we recommend to our brethren and *sisters* (italicised in original) energetic and persevering efforts in the use of all laudable means for the suppression of intemperance.”

Perhaps our honored fathers discerned in the dim future, the Woman's temperance movement. The resolution that follows might well be laid to heart by our churches to-day.

“ Resolved, that the churches be requested to ascertain the location of their non-resident members, and advise them to unite with the nearest sister churches.”

A series of statistical questions are proposed to the churches, which foreshadow the valuable statistical blanks now issued by the State Convention.

The circular letter takes for its theme the duty of praying for the ministry. “ Multitudes are watching the minister, ready to blazon abroad to the world's end, in the most exaggerated form and blackened colors, even a seeming fault in the minister. Men with ten thousand diversities of taste, all expect to be edified and pleased by one poor, imperfect, erring mortal. How much he needs the wisdom that cometh from above to direct him, and the almighty grace of God to sustain him! Do you want the Sabbath to be a season of refreshing, to have your souls fed with the sweet bread of heaven, to drink of the pure waters from the wells of salvation? This you expect as the gift of God ; but through what channel do you expect it to flow? why, through the labors of the

minister. Then let your most fervent prayer ascend, that he may come forth in the fullness of the blessing of the gospel of Christ. In thus praying for the minister you get a double blessing."

The corresponding letter states that the churches are warmly enlisted in the temperance cause, increasing attention is given to Sabbath-Schools and Bible classes, the annual contributions are increasing. The number baptised during the last year is 202, net increase 112, whole number 2133; the contributions for the Missionary Convention exceed \$500.

The fifteenth annual session was held Sept. 7th and 8th, 1836, at Horseheads, with the Baptist church in Elmira, Chemung Co. Rev. C. G. Carpenter gave the introductory sermon, Rev. T. S. Sheardown was Moderator. Brother Jacob Thomas, appointed missionary "to bear the name of Christ far hence to the Shans," preached to "a large and highly gratified audience." This is one of the few instances in which the sermon is commented upon by the Clerk of the Association. As a rule, only the text and the name of the preacher are given. The resolutions approve of the formation of the American and Foreign Bible Society, change the time of meeting to the first Wednesday in June, commend the "Mother's Monthly Journal," edited by Mrs. Mary Kingsford, published by Bennett and Bright, Utica, and recommend the Association to raise \$700 next year for the Convention. The church in Factoryville was received into the fellowship of the Association.

The circular letter is once more a plea for missionaries, because, as is stated, "we hear with much concern, that there exists among you a feeling of opposition to the principles and operations of the missionary enterprise." There seems to have been just enough of the anti-mission spirit in the Association, to show that such a spirit had an existence, but the distinct utterances of the church let-

ters, and the liberal gifts to the missionary treasury, show that, as a whole, the Association was an early, faithful, and enduring friend to the cause of missions. Antimission Baptists scarcely had a name to live, and the only church we learn of their founding, seems to have given but a few convulsive gasps after its birth. The opposition to the support of benevolent societies, was weak and short-lived in the Seneca Association, and in the encouragement and support of the Sunday-School, of ministerial education, and of the Baptist Publication Society, it early adopted a wise and Christian policy.

The sixteenth annual session was held with the Second Church in Hector, at Mecklenburg, June 7th and 8th, 1837. Rev. P. Shedd preached, from First Corinthians, 10:31. Rev. C. G. Carpenter, was Moderator. Rev. O. C. Comstock, who was present as a visiting brother, preached a sermon in aid of Foreign Missions. The resolutions approve the work of the various benevolent societies, and invite any of the churches which may differ from the opinions thus expressed to "forward their views" to the next annual meeting of the Bible Society, to be held at Bennettville, in January.

The circular letter was written by Rev. H. C. Vogell, subject: "Domestic Religion," and points to the importance of looking to first principles in all the undertakings of life. The session of the Association is said to have been peculiarly marked by kind, liberal, and brotherly feelings, and by manifest tokens of the favor of God.

The Association met at Romulus, Oct. 3d, 1838. Rev. A. Jackson, preached the introductory sermon; Rev. C. G. Carpenter, was Moderator. Among the delegates were, Rev. T. S. Sheardown, and Dea. A. C. Mallory, of Catlin, Dea. A. Miller, and S. Sackett, of First Hector, G. Faussett, of Lodi, E. Gardner, of Romulus, R. Barto, of Trumansburg. After a sermon by Elder John Peck, a collection of fifty dollars was taken for domestic missions.

Rev. C. G. Carpenter, wrote the circular letter,—on the discipline of churches. It is full of excellent practical suggestions. We give a brief synopsis. “Christians should be associated in the church relation. Those things which are essential to membership should be put in writing. It is easier to prevent difficulties than to settle them. A general, faithful, affectionate and mutual care, inducing a vigilant attention to each other’s well-being, is necessary to preserve the honor of the church. It is important that there should be an individual, general, and distinct recognition of the sentiment, that a rule is essential to order; and that where there is a rule there must be authority; and where there is authority, there must be subjection. Order or anarchy will prevail. If the former, it must result from submission. A cordial acquiescence in the views of the majority of the brethren as the constituted authority, becomes an imperative duty. To sustain liberally a faithful minister is of vital importance, to the order and beauty, if not to the perpetuity of the church. Great care should be exercised in the reception of members. There should be evidence that they have passed from death unto life, and that they cordially adopt the principles and practices maintained by the church. A brother should not leave his place in the church on account of the faults of others. In case an offence is committed which cannot be proved, fellowship with the innocent should not be broken. If we suspect that an individual is guilty of crime, our suspicions should not be indulged. Jealousy is cruel as the grave. If a difficulty occurs, a general rule should be to prevent publicity. The highest praise of laws is that we live under them without litigation: evangelical principles should supersede an appeal to church authority. A church conscious of her important station should never descend from her dignity, nor allow any to trifle with her authority. Improprieties should not be tolerated in any indi-

vidual, because his money, his influence, or his talents, are needed in the church ; these, if unsanctified and unconsecrated, will prove a curse rather than a blessing."

The eighteenth session was held at Bennettville, the Association meeting once more in October. (Oct. 2d and 3d, 1839.) The introductory sermon, was by Rev. T. S. Sheardown, S. S. Parr, of Ithaca, was Moderator. The church in Delmar was dismissed to unite with the Bradford Association. Sermons were heard from Rev'ds John Peck, and J. D. Cole. A committee on articles of faith, recommended the articles adopted by the New Hampshire Baptist State Convention, also a temperance pledge. The articles of faith, Church covenant, and temperance pledge, were recommended to the churches of the Association. The Association reports the following organizations: The Seneca Baptist Ministerial Conference; ministers and deacons are eligible to membership. The Seneca Baptist Bible Society. The Seneca Baptist Tract Society, B. R. Swick, President ; T. Burr, L. Porter, N. Cole, Vice-Presidents ; C. Deland, Secretary ; J. McLallen, Treas., and Depository. The Seneca Baptist Foreign Mission Society, W. E. Locke, President ; W. C. Gordon, M. Colegrove, W. H. Wisner, Vice-Presidents ; S. S. Parr, Sec'y., J. Wilsey, Treas. In the list of solicitors are the names of C. Bainbridge, Romulus, C. V. Covert, Farmerville, W. Vaughn, Hector, A. Bloomer, Ovid. The last two societies were organized at this session of the Association.

During this year the spiritual blessings of the churches were abundant. The churches in Big Flats, Covert, Elmira, Farmerville, First and Second Hector, Ithaca, Lodi, Peach Orchard, Southport, Trumansburg, and Danby, report revivals—and the whole number of baptisms is four hundred and eighty-three; ninety-five of these being reported by Trumansburg; gain from last year three hundred and eighty-five. We need not be sur-

prised that the brethren were blessed with a delightful and harmonious session.

For the first time, we find a report from the Sunday-Schools of the Association. Covert has four schools, Farmerville, First Hector, Second Hector, Ithaca, Peach Orchard, Painted Post, Reading, Romulus, and Trumansburg, each one. The names of six Superintendents are given, W. B. Ditmars, Farmerville, M. Colegrove, Second Hector, S. Hunt, Ithaca, E. Payne, Jr., Peach Orchard. E. Gardner, (now of Trumansburg) Romulus, E. S. Palmer, Trumansburg. Ithaca reports seventy scholars; Trumansburg a library of three-hundred and seventy volumes.

The nineteenth session was held at Trumansburg, Oct. 7th and 8th, 1840, introductory sermon by Rev. Demas Robinson, of the church in Southport and Elmira. W. E. Locke, of Trumansburg, was Moderator. The number of delegates was very large. Sermons were preached by Rev'ds. Lewis Leonard, and Nathaniel Kendrick. On motion it was

“Resolved, that all the ministers that have come into the Association during the past year, shall pass before an examining committee consisting of Brethren Locke, Woolsey, Carpenter, Sheardown and Kimball.”

The Committee afterward reported that they had examined the credentials and standing of Brethren D. Bellamy, L. Ransted, S. M. Plum, J. Leach, and E. A. Hadley, and recommended them to the fellowship of the Association. A committee was appointed to prepare a constitution and rules of decorum, to be presented at the next meeting. The church in Fairport was received as a member of this body. A semi annual meeting was appointed for the special consideration of the benevolent operations of the church. The church in Elmira reports that a spirit of discord has been manifest. Second Hector has had a revival. A number of conversions are

reported by Ithaca. This church states that over one dollar in every thirty owned by its members is paid out annually to sustain the interests of the gospel. The church at Reading has welcomed new converts. In addition to the list of last year, Big Flats, Delmar, Factoryville, Lodi, Southport, and Elmira, report Sunday-Schools. Ovid has ninety-four scholars, Trumansburg seventy-five.

The circular letter is on the legal and Christian dispensations contrasted. The several benevolent organizations of the Association held a meeting at Peach Orchard, convening Jan. 15th, 1841. It was

“Resolved, that the principles of translation for which the American and Foreign Bible Society contends, can never be abandoned, as long as love to God and to a heathen world continues to possess our hearts.”

THIRD DECADE.

The Association met with the church in Ithaca, Oct. 6th and 7th, 1841. Rev. W. E. Locke, preached the opening sermon, Rev. C. G. Carpenter, was Moderator. The committee appointed to prepare a constitution and rules of order, reported a code which was adopted by the Association. Rev. Alfred Bennett, and Rev. L. Leonard preached. The Missionary Committee reported that the following churches, South Creek, Delmar, Danby, Factoryville, and Catlin, had received aid from the Association during the past year to the amount of \$225. There have been revivals in the churches in Covert, Elmira, and Fairport, Farmerville, First Hector, Ithaca, and Trumansburg. The church in Elmira have just opened their new house of worship. The circular letter, by Rev. D. Robinson, is on Christian Responsibility.

The semi-annual meeting was held at Lodi, Jan. 20-22, 1842. The brethren had discovered that the machinery of their many organizations was too cumbersome, and the several societies were disbanded. A Board of Managers, of which Rev. D. Bellamy was Chairman, was

appointed to take charge of the benevolent work of the Association.

The twenty-second annual session was held with the church in Elmira, C. DeLand, preaching the introductory sermon, Jirah D. Cole, afterward well-known throughout the State, as a representative of the State Convention, being Moderator. Rev. L. Leonard, agent of the State Convention, preached from Hosea, 2:15, "The valley of Achor for a door of hope," and received a collection of \$33. The following churches were dismissed, at their request, to form the Chemung River Association: Big Flats, Big Flatt and Catlin, Caton, Catlin, Elmira and Fairport, Southport and Elmira, and Factoryville.

The circular letter was on "Maintaining a closer walk with God." To aid in so doing, attention was directed to the following considerations:

I. "We must cultivate a more intimate acquaintance with the Word of God."

II. "We must practice daily, a strict self-examination before God."

III. "We must exercise immediate repentance before God, and application to the Savior for the forgiveness of all our sins."

IV. "We should faithfully attend to all the duties enjoined on us as members of the church of Christ."

Under this head it is noted that: "All meetings of business, such as discipline, or of pecuniary matters, demand the punctual attendance of the brethren. We cannot maintain a close walk with God, and not feel identified with the interests of his cause."

V. "The blessedness of those who enjoy a close walk with God."

An analysis of the Minutes of the Association from its formation, was prepared by Rev. W. E. Locke. The contributions for the year in cash and goods amount to nearly \$200.

The report of the executive committee, is for the most part, devoted to denunciation of the action of the American Bible Society, which, "as the accredited organ of the Pedobaptists, stands pledged before the Christian public to perpetuate, in all the versions over which they exert an influence, the concealment of a large proportion of Divine truth. Upon us now devolves the distribution of full and unadulterated translations of the Word of God, among all the nations of the earth." The semi annual meeting was held at Enfield Center, Jan. 19th and 20th, 1842.

At the twenty-third session, held at Ovid, (Scott's Corners) Rev. A. B. Earle, the well-known evangelist, preached the introductory sermon from, Psalms, 145:11, "They shall speak of the glory of thy Kingdom, and talk of thy power." Deacon Allen Pease, and Bro. Timothy Burr, were appointed a committee to appraise goods. The church of Lansing and Genoa, from the Cortland Association, was received as a member of this body. Rev. L. Leonard, agent of the State Convention, received from the Treasurer of the Association \$218.31 in cash and \$84.94 in goods.

The circular letter was on Religious Meditation. 1. As a duty. 2. Seasons set apart for the performance of this duty. 3. Manner in which this duty is to be performed. 4. Benefits of religious meditation. The semi-annual meeting was held at Trumansburg, Jan. 18th and 19th, 1843.

The report of the executive committee, pleads again the cause of the Bible Society, and for a general increase of benevolent effort. "The denominational existence of Baptists is based upon the great Protestant principle,—the Bible without addition, diminution, comment, or gloss, is the only rule of gospel faith.' Your committee feel humiliated in view of the little interest felt, in our Association, in the noble cause of missions. Probably

few bodies of the same extent in our country are in possession of more worldly wealth than the Seneca Baptist Association, and yet some raise four and five hundred per cent more than we do. May the Lord forgive our past inefficiency, and prompt us to more self-denying efforts in this cause!" Among the books especially commended by the committee for home reading, are : Jones' Church History, Church Member's Guide, Pilgrim's Progress, Hinton's History of Baptism, and Howell on Communion. The two largest single contributions for benevolence are \$28, from the Elmira Female mite society, and \$16.60, from the Female Karen Society, of Farmerville.

The twenty-fourth annual meeting was held at Reading, Oct. 2d, 1844. Rev. Howell Smith preached, from Isaiah, 33:6. "Wisdom and knowledge shall be the stability of thy times, and strength of salvation." It was voted that Elder P. Shedd, preach the introductory sermon at the next meeting, and that Elder Sheardown be his alternate. Semi-annual meetings were to be dispensed with after the present year. The Corresponding Secretary gives an analytical table of all the Associations in the State. The Association contributes \$140, to the State Convention, including two pairs of shoes and one pair of socks, the latter the gift of widow Newbury. The Covert Female Missionary Society, contributes \$16.25, and a gold ring for home missions. The church at Covert reports large additions. The church at Trumansburg states that "they are building a spacious house in place of their old one" which had become too small to accommodate their large and interesting congregation.

The semi-annual meeting was held at Covert, Jan. 17th and 18th, 1844. The churches were well represented. Rev. D. Wright preached, from Luke, 19:8—claiming that "Christianity makes its converts just and generous."

In 1845, the Association held its twenty-fifth annual meeting at Enfield, Tompkins county. The preachers

were Rev'ds. A. Jackson, J. Peck, Z. Grinnell, and A. Bennett. Bro. Grinnell's topic was "Comparison between the first and second advent of Christ." Brother Lewis Porter, in consequence of increasing infirmity, resigned the office of treasurer, which he had held for twenty years. A vote of thanks was tendered him for protracted and faithful services. He was succeeded by James McLallen, of Trumansburg, who held the office for eleven years. Bro. T. S. Sheardown offered a resolution commending to the churches the American Baptist Publication Society.

The committee on the state of religion, lament that during the year just past there have been more exclusions than additions by baptism. Only 38 baptisms are reported, 25 of these in one church, while nine churches have not reported one. "There have been nine changes of pastors within the past year, (an evil to be deplored) and four are without pastors, two of which are feeble bands and need our sympathies." The committee continue with words of comfort and exhortation, which the church at any period of her history may well hear and heed. "God, however, has not forsaken us. Some mercy drops have fallen. A sense of dependence on the divine blessing is awakening a spirit of prayer for revivals, while a view of our low estate covers us with shame for our backslidings, and unfaithfulness to our covenant vows. All of our churches have houses for worship. Five of them are embarrassed with debts, but are generally doing worthily to remove these injurious incumbrances. Contributions are presented by most of the churches for missions, etc., but not so ample as the pressing necessities of the cause demand, and probably from lack of more fervent piety. The monthly concert of prayer is sustained by some, and might well be by all. Sabbath-Schools and Bible classes are reported as excellent auxiliaries in the inculcation of sacred truth, and have been richly blessed to certain of the superintendents and

teachers. We recommend them to the persevering efforts of the saints, as well adapted to the religious training of our youth."

" Upon a review of our present state, is it not high time to awake out of sleep, and gird ourselves to the work of our Lord? We have not changed our creed, nor relinquished our profession, but we have sadly declined in fervent piety; and our reputation for purity and spirituality is grievously sullied before the ungodly. And while much has been said of means, we have not employed them with entire dependence on the efficiency of the Holy Spirit, and have, therefore, been comparatively fruitless in our efforts. Have we not cared for this world more than the next? regarded the body more than the soul? sought our own convenience more than the honor of our Lord, and the conversion of the ungodly? Who does not acknowledge the need of a reformation; a return to primitive faith and zeal? Shall it come to pass? Let us search and try our own ways, and turn again unto the Lord. Let us lift up our hearts with our hands unto God in the heavens. Let us bring all the tithes into the storehouse, and prove the Lord therewith; and He will surely pour us out an abundant blessing. Do not say, 'the time is not come for a revival'! but seek it by earnest, persevering prayer, until the answer is received. Wait not till the usual prayer day, the first of January, but begin without delay."

It may be that these items of experience, brought forth from the treasure-house of the past, will encourage Christians of to-day, who see the same causes of discouragement, and meet the same temptations as did our fathers thirty-five years ago.

The contributions of the churches were nearly double what they were the preceding year, amounting to \$822.49. The sisters were evidently doing their part of this

work, as the Female Mission Society in Covert, gives \$27, that in Farmer Village \$26, and that in Hector \$9.

The semi-annual meeting was held at Newfield, when Rev. T. S. Sheardown was Moderator, and preached the opening sermon.

The twenty-sixth annual session was held at Farmer-ville, Oct. 7th and 8th, 1846, opening sermon by T. S. Sheardown. Other sermons were by Rev'ds. J. Peck, Z. Freeman, and A. Bennett.

The brethren of the Farmer Village church invited the members of the Association to participate with them in the ordinance of the Lord's Supper. The invitation was accepted, and the church, then, with the brethren and sisters from the several churches, came around the Table of the Lord, and enjoyed a season of unusual interest. Brethren John Peck, and Alfred Bennett, officiated as administrators. "It was a scene that will long be remembered by all present, for,—

'Heaven came down our souls to greet,
And glory crowned the mercy seat.'

The contributions this year amount to over \$1,000; including \$250, paid by Deacon Lewis Porter, in full of a legacy to the B. G. Convention, of F. M., he being his own executor. This was the first of several large sums paid by Deacon Porter to objects of benevolence. It is a pity that many other well-to-do Christians do not become their own executors. Deacon Porter, finding that from increasing infirmity he was not able to retain the office of treasurer of the Association, did not forget that he was treasurer for the Lord.

The twenty-seventh annual session was held at Mecklenburg, Tompkins county, Oct. 6th and 7th, 1847. Rev. C. Wardner, gave the opening sermon, from John, 15:9. The Berean church of Ithaca, was received as a member of the Association. The committee appointed at last session to prepare a statistical account of the Association,

was "exonerated," and a new committee was appointed. The contributions foot up some \$1800., which includes \$200. received by legacy from Dea. John McLallen, of Trumansburg, and \$350. by legacy from Dea. L. Porter, of Covert. The Female Karen Society, of Farmerville, and the Female Bible Society, of Trumansburg, keep up their contributions. The committee on the state of religion are "glad to notice one part of vineyard labor performed in pruning the withered branches."

The twenty-eighth annual meeting was held at Trumansburg, Aug. 30th and 31st, 1848, and the session was one of unusual interest. The number of delegates in attendance was very large. Rev. J. H. Morrison, gave the introductory sermon, from Second Timothy, 2:3—"Thou therefore endure hardness as a good soldier of Jesus Christ." At this time the Association seems to have appointed its first missionary committee, consisting of Breth. J. H. Morrison, H. West, and C. Wardner. Four collections were taken at this Associational meeting, amounting to over \$100. The missionary committee recommended an appropriation of \$150 for Elder T. S. Sheardown, pastor at Jefferson, (Watkins) the amount of goods appropriated not to exceed \$30. The report on the state of religion informs us that four of the churches have enjoyed revivals of a cheering character, the general tone of the letters is encouraging, and many of the churches are improving in their temporal and spiritual interests. The amount for benevolence is \$1357.18, including \$280. from Deacon Porter's legacy; the woman's missionary societies doing their part. The church at Ovid stands first in the list of contributors this year. The church at Trumansburg reports that it has raised nearly \$500. to pay a debt, and \$22. for an aged colored brother, John Roberts.

A statistical account is given of "the rise and progress of the Seneca Baptist Association, organized at Farmer-

ville, Sept. 4th, 1822." To this account succeeding gatherers of statistics seem to have been deeply indebted.

The Association met on its twenty-ninth anniversary at Lodi, on the third of Oct. 1849. Rev. H. West, was Moderator, and preacher of the introductory sermon. An appropriation of \$150. cash, was recommended for the support of "our esteemed brother," T. S. Sheardown, at Jefferson, and of \$100 for the Berean church at Ithaca. The following preamble and resolution were ordered printed :

"Whereas, our brethren, F. O. Nelson, in Sweden, and Dr. G. Achilli, in Rome, are suffering persecution for the truth as it is in Jesus,—the former at the hands of a lifeless Pedobaptist Protestantism, the latter, by the revived and terrible Inquisition of the Romish church.

Resolved, 1, That our attachment to those gospel truths and institutions for which they suffer, is dearer to us than even life itself. 2, That we tender our sympathising and prayerful remembrance to those brethren, and to all who are suffering in like manner, for the sake of Jesus and his gospel, in any part of the earth."

From the digest of letters, we learn that the church in Covert have nearly completed their new house of worship. The church at Ovid have just finished a parsonage at a cost of \$1000. The church at Trumansburg, although called to suffer temporal loss by fire, are not discouraged. They have built a commodious lecture room, and expect that their new church will be finished next year. They report a precious revival. The church at Jefferson, state that pestilential sickness and death in the village, and the serious illness of their beloved pastor, have hindered their preparations for offering themselves for membership in this body. The benevolent report is a favorable one. Total received \$1,152.62, including legacies of \$150. from Dea. Porter, and \$85. from Mrs. Keziah Scott, of the Ovid church.

The thirtieth session was held Oct. 2d and 3d. 1850, at Covert. Rev. David Taylor preached the first sermon, Rev. T. S. Sheardown was Moderator. In accordance with the request of the Association, the venerable father Alfred Bennett, gave a discourse on the death of Adoniram Judson, D. D., taking as his text Second Timothy, 4:7—"I have finished my course."

The committee on the state of religion, mourn over a decrease in the liberality of the churches. The committee on resolutions allude in suitable terms to the death of the noble Judson, recognize the hand of Providence in the efforts to establish a University at Rochester, regret the formation of the American Bible Union, "which was brought into existence in a factionary manner," and express entire and unabated confidence in the A. F. Bible Society. It is recommended that each church establish and sustain a Sunday-School, to be furnished with a good library, and to receive regular visits from the pastor. The Farmerville Sunday-School is the only one represented in the list of donors for benevolent objects.

FOURTH DECADE.

The Association convened for the thirty-first time, at Romulus, Oct. 1, 1851. Rev. C. L. Bacon, of Trumansburg, preached the opening sermon, Rev. William Cormac, of Ithaca, was Moderator. Sermons were given by Brethren John Smitzer, T. S. Sheardown, and J. B. Olcott. The Association, by unanimous vote, adopted the following resolution:—

"That, in the death of our esteemed and venerable father in the ministry, the Rev. Alfred Bennett, our beloved Zion has sustained a great loss; the cause of missions, a faithful advocate; the world a 'bright and shining light;' and while we sorrow that we shall no more hear his familiar voice in our earthly convocations, yet we rejoice in the assurance that he rests from his labors, and his works do follow him."

The donations from the churches were found to exceed those of the last year by more than \$300. The total is \$1,311.16. The circular letter is on the subject of "Family Worship."

The Association convened at Ovid, Oct. 6th, 1852. Rev. I. Fargo, Jr., of Romulus, gave the introductory sermon, Rev. C. Wardner was Moderator. Elder Sheardown was once more one of the preachers. Each church was requested to provide its history to assist in preparing a history of the Association. The church at Trumansburg heads the benevolent list. The circular letter, written by Rev. C. L. Bacon, is an able plea for attention to the claims of social worship.

The thirty-third anniversary was held at Ithaca, Oct. 3d and 4th, 1853. Rev. J. Easterbrooks, of Lodi, gave the opening sermon, Rev. C. L. Bacon, of Trumansburg, was Moderator. The following resolution was adopted:

"That we as pastors and messengers from the churches will exert our influence to raise at least \$1000. in the Seneca Association for Foreign Missions before the end of March next."

These fathers seem to have believed, not in bringing back the standards once advanced, but in rushing forward to their rescue. May their sons be as good soldiers! Resolutions were adopted in favor of the Maine Law, recommending monthly concerts of prayer, and personal application to each church member for a contribution for benevolence, "a record of the individual contributions to be preserved with the records of the church."

The committee on the state of religion made an unusually favorable report, rejoicing in the fact that during the year just past, there had been an addition by baptism to the churches of the Association of three hundred and twenty-one members. They hope for an increase in the spirit of consecration, increased fidelity and increased contributions.

The circular letter, by Rev. W. Wilkins, defines a true church. "The prayer-meeting constitutes the lungs of the church." "The bane of our church in the present age, is spasmodic and practical religion; the canker worm is worldly mindedness; and the great want is spiritual, simple and practical piety. Now brethren and sisters in Christ, let us each reform one, take the Bible as our lesson-book and code of moral rules, to which, if we conform, we shall live well and secure a happy death."

The next annual session was held at Mecklenburg, Oct. 4th and 5th, 1854. Rev. O. W. Gibbs, was Moderator, and preacher of the introductory sermon. Resolutions were adopted in favor of "Temperance" and "Freedom." The church at Watkins asked to be dismissed to join another Association, but in view of the comparative feebleness of this church, and the esteem in which it was held by the brethren, action was deferred for one year. The benevolent contributions amount to \$1540.19, Romulus standing at the head of the list. The name of the Jefferson church was changed to Watkins.

The Association adopted as its own the circular letter of the Canisteo River Association, on the distinction between Christian fellowship, and Church fellowship. This letter is worthy of publication in tract form.

The thirty-fifth annual meeting was held at Farmer-ville, Oct. 3d and 4th, 1855. Rev. J. M. Harris, of Ithaca, was Moderator and preacher of the introductory sermon. The revival spirit seemed to be wanting in the churches. Only thirty-one baptisms are reported. The Reading church was dismissed to join the Steuben Association. A committee was appointed to visit the feeble church at West Lansing. The contributions for benevolence amount to \$1744.34, including \$225 for Rochester University, and \$623.95 to aid feeble churches. As a church, Farmerville seems to stand first, with a contribution of \$225. A quilt, made and presented by Sister Weaver, of

Reading, aged seventy-seven years, is appraised at three dollars. The church at Ithaca, is building a new house of worship. The church at Mecklenburg has purchased a parsonage. The church at Newfield reports that "our pastor occupies so much territory that he can spend only two hours a week with us." Romulus reports four weekly prayer-meetings, and four Sabbath-Schools; has built a parsonage costing \$1400. Watkins has reduced its debt from \$1600 to \$500.

The next annual session was held at Watkins, Oct. 1st and 2d, 1856. Rev. J. W. Wiggins, of Farmerville, preached the introductory sermon, and was chosen Moderator. Sermons were delivered by Rev. T. S. Sheardown, C. L. Bacon, and J. T. Seeley.

The sympathy of the Association was tendered to the afflicted family of the late Rev. Jacob Grants, who at the time of his death was pastor of the church at Lodi. The Association, by resolution, expressed its thanks to its late treasurer, Deacon James McLallen, of Trumansburg, who for eleven years had ably and faithfully fulfilled the duties of his office. Dr. N. W. Folwell, of Romulus, was elected his successor. Several of the churches are reported as much reduced in numbers. The church at Romulus stands first in the list of contributors with \$316.91. The sisters of the Trumansburg church contribute \$37.50.

The circular letter is written by Rev. C. L. Bacon, subject,—Family Culture.

I. "On parents alone rest the duty and responsibility of the moral and religious culture of their children. We love the church, the ministry, and the Sabbath-School, but they cannot release the parent from his responsibility; this still lies, where God placed it, in the hands of those whom affection will prompt to sustain it. How may these responsibilities be maintained?

1. By the maintenance of a proper parental authority. It is a conceded fact that parental authority has very

much declined in our times. The parent displaced from his proper position, can henceforth not even retain the respect and confidence of his family, and may finally expect the doom of Eli,—whose sons were vile, and he restrained them not.

2. It is essential to right family culture that it should receive an elevated moral tone. Books of a character to refine, enlighten and expand the mind, should be found in the library; the religious paper should be regarded as an essential, and above all, family worship, including the reading of a portion of God's Word, and solemn prayer to God.

3. The Lord's day should be observed in the family as the means of its proper culture. By this we do not mean a mere constrained inactivity. The proper observance of the Lord's day, embraces such rest as the body requires, and such spiritual employments as are necessary for the good of the soul. To the latter belong worship, religious reading, conversation on religious subjects, and solitary reflection. These things, taught and enforced by parental precept and example, will crown the Sabbath with a thousand mercies to every household. It is a most sad and palpable dereliction of duty on the part of Christian parents that they do not provide their families with such books as are appropriate to Sabbath reading. Pride is gratified in dress and equipage, while the shelves of the family library are either entirely empty, or, what is worse, filled with the light dissipating literature of the day.

4. This family culture for which we plead, can also be very much promoted by cultivating a familiarity with our children, on moral and religious subjects. It is a strange fact that in many instances the subject of religion never becomes a topic of conversation between parents and children. The distance between them on this subject is sometimes so great, that parents can converse with any other persons easier than with their children.

Such are convicted of a life-long neglect of the spiritual interest of their families. They are rearing up a family for the world,—but, unless God in mercy to these children, employs some other means by which to bring them to a knowledge of the truth,—not for heaven. Against such an awful dereliction of duty we utter a solemn remonstrance. Parents, as those who are alone responsible for the moral cultivation of your children, we declare to you that you cannot be thus neglectful of their spiritual good and be guiltless. You are soon to send them out into the world, to make the same mark on society that you have made on them. Shall it be for the weal or woe of mankind?"

We have quoted at length from this circular letter, because it seems to be one of the most important and practical among the annual epistles. It is not surprising that its author, Rev. C. L. Bacon, was called upon more often than any other brother in the Association, to prepare its epistles general to the churches.

The thirty-seventh anniversary meeting was held at Trumansburg, Oct. 7th and 8th, 1857. Rev. C. A. Votey gave the opening sermon, Rev. E. Marshall was Moderator. For the first time in many years no committee was appointed to appraise domestic goods, the contributions for objects of benevolence being now made in cash. Yet there was an exception to this rule, for we read that after a sermon by Rev. H. A. Smith, a collection was taken for the Missionary Union, "amounting to \$41.69, and a gold ring." No letters were received from the churches in Danby and West Lansing. It was given as the opinion of the Association that much would be gained by consolidating those of our benevolent institutions which are kindred to each other in the objects of their organization. The depository for religious books was discontinued, and the remaining books were apportioned among the several

churches, each being recommended to make its portion a nucleus for a church library.

Brethren Votey, Bacon, and Wiggins, were appointed to prepare a statistical account of the Association for the last ten years. The brethren are exhorted to return to the old, friendly, and reviving practice of sustaining neighborhood meetings. A missionary committee was appointed, consisting of one brother from each church. The agents of the several societies were limited in their addresses to five minutes each.

The circular letter was prepared by Rev. J. M. Harris, and invites attention to "some of the duties that the spiritual wants of our country imperatively demand of American Christians."

I. Fervent prayer should be offered for a large increase of devoted ministers. A sad deficiency of gospel ministers is deeply felt and openly acknowledged, by all the evangelical denominations of our land. Young men "have beheld the farmer, the merchant, the mechanic, the lawyer, and the physician, select their places of residence and quietly pursue their business associations, having the promise of the life that now is, and of that which is to come; and on the contrary, have often seen the talented, cultivated, and devoted minister forced from place to place by the whims, the prejudices, or the preferences of a small minority of the churches he has served, receiving for his most assiduous labors but a bare support for the present, and compelled to live by faith for the future." Yet the writer believes that the man called to the ministry will not be moved by such considerations.

II. A more liberal patronage should be given to those societies that are extending in our country the knowledge of Christ. The various objections to such societies are considered and answered. "If we condemn every organization whose management is not perfect, even the church will not escape our censure."

III. There should be a more entire consecration of American Christians to the work of spreading the gospel in our nation, by their own direct, personal efforts. But a very small number of them habitually attend the prayer-meeting, even when it is in their immediate vicinity. If the 800,000 Baptists in the Union but felt and acted up to their Christian obligations, all the people of each State would soon be reached by the means of grace.

“ Beloved brethren, shall all this work be left to the minister alone? Can he investigate truth, prepare for the pulpit, attend to the imperative demands of the sick, the mourner, and the dying, and visit all the members of his congregation who require it as their right, and seek out those who need the warnings and instructions of the gospel? He needs the co-operation of his whole church in this important work. God has wisely distributed his people as he did the stars in the firmament, and each should shine in the sphere to which he belongs. Every Christian should consider the souls in his neighborhood that know not the Savior, as committed to his charge, and should zealously labor to draw them to Christ.”

The church at Farmerville leads the benevolent column, with a contribution of \$232.55. Ovid stands second; Romulus third. A historical table is printed, and it is noted, 1st, that the churches have not always reported their licentiates, 2d, that during the eleven years previous to the formation of the Association, the Covert church received by baptism 417, and the Romulus church (in six years) 74. The number licensed to date is given as thirty-six.

The thirty-eighth anniversary meeting was held at Bennettsburg, convening Oct. 5th, 1858. The introductory sermon was by Rev. B. C. Townsend, Rev. H. West was Moderator. Other preachers were, Rev. E. Weaver, of Farmerville, T. S. Harrison, of Dundee, Geo. Balcom, S. Adsit, and William Shadrach, of Philadelphia,

the representative of the Publication Society. The "Young Reaper" was recommended. \$250. was apportioned to the church at Watkins. Several of the churches are found to be without pastors.

The committee of apportionment reported that to pay the debt of the Watkins church, the following sums will be needed from the respective churches :

Bennettsburg,.....	\$34.00	Mecklenburg,.....	\$20.00
Covert,.....	28.00	Newfield,.....	10.00
Enfield,.....	10.00	Ovid, ...	33.00
Farmerville,.....	33.00	Peach Orchard,.....	10.00
Ithaca,	42.00	Romulus,.....	40.00
Lodi,.....	31.00	Trumansburg,.....	65.00

The table may give some idea of the financial ability of the several churches at this time. The churches are requested to report the number of their non-resident members. Nearly one-half of the benevolent contributions of the Trumansburg church are credited to the sisters. Fourteen dollars of Covert's sum was given to help redeem a slave.

Rev. C. A. Votey, writes the circular letter, on the importance, the cost, and the proper treatment of truth. "Some are afraid of the truth. It demands sacrifices which they are unwilling to make. No Christian ought to be ashamed of his principles. If they are worthy of shame they are unworthy of a place in him."

The thirty-ninth anniversary was held at Covert, Oct. 4-6, 1859. Rev. C. L. Bacon, of Trumansburg, preached the opening sermon and was chosen Moderator. His text was Second Peter, 1:16; his theme,—“Christianity not a fable, but a fact.” Among the visiting brethren was the venerable and well-known Elder H. K. Stimson, of Racine, Wisconsin, author of “From the Stage Coach to the Pulpit,” who preached from First John, 2:20. Rev'ds. D. Corey, J. M. Harris, A. B. Chase, and E. Weaver, preached. Sisters Treman and Earle, partici-

pated in the general conference. The Ovid Village church was received as a member of the Association.

We quote from the resolutions:

“Resolved, that life memberships formed on a money-basis are not in harmony with the genius of Baptist principles.

Whereas, it is written: ‘Let the people praise thee, O God, let ALL the people praise thee,’ therefore

Resolved, that we recommend to our churches to introduce the good old practice of congregational singing.”

It was voted that at the next meeting a special session be devoted to the Sabbath-School cause.

The church at Covert welcomes the churches of the Association “as a mother welcomes home her returning daughters.” The church at Farmerville reports a year of uninterrupted peace and prosperity. “Never, no never, have we enjoyed a more precious revival. Brother H. G. Dewitt labored with our pastor to our entire satisfaction, and to the glory of God. About seventy were added to our number. Our Sunday-School and Bible-class have been largely attended. We have added to our church lot, built sheds, bought a bell, and raised for different objects nearly \$2000.” The church at Ithaca, laments the loss of Sister Harris, the beloved wife of the pastor. She was untiring in her efforts to advance the cause of Christ. Many precious souls were converted in a series of meetings conducted by the pastor and the Rev. George Balcom. The church at Lodi, report the ordination of their pastor Rev. S. V. Marsh. The church at Mecklenburg held meetings led by their pastor, Rev. D. Corey, assisted by Rev. B. F. Balcom, twenty-three baptisms are reported. The church at Ovid reports a gracious and unexpected revival,—and the dismissal of fourteen members to unite with the Ovid Village church,—sustained five weekly prayer-meetings during the summer. The church at Romulus states that Rev. H. G. Dewitt labored with

them for five weeks. They maintain six weekly meetings for prayer, four Sabbath-Schools, take about fifty copies of the "Examiner," twenty of the "Macedonian," twelve of the "Home Mission Record." The church at Trumansburg also makes a very favorable report. The labors of Brother H. G. Dewitt were greatly blessed to them. Many were awakened and took refuge in Christ. The work became general through the community.

The church at Watkins reports a year of unparalleled prosperity. The debt, which for years had been a burden, is removed. Elder George Balcom labored among them with great success. They have sustained from three to six prayer-meetings every week. They add—"We have visited our ancient baptistery, Seneca Lake, thirteen times, to bury hopeful converts in the likeness of our Savior's death." The church at West Lansing reports an accession of converts as the result of Elder Dewitt's labors with them. The churches report, in all, three hundred and sixty-two baptisms for this year. Every church receives additions. The Ovid church takes the lead in benevolence. The sisters at Trumansburg contribute forty-four dollars to the State Convention.

The circular letter is by Rev. O. W. Gibbs, on the "religious dangers and exigencies of the times. These dangers are seen:

I. In the disguises of Satan.

II. In the disorganizing and revolutionary spirit so common to this day.

III. In the love of popularity, and in the general fashionableness of the age.

The exigencies of the times demand:

I. Constant watchfulness, and discriminating search.

II. Executive energy.

This was one of the most prosperous years in the history of the Association. Nearly all the churches received large accessions, and the standards of the cross were

everywhere carried forward. As a rule, the work was a deep and permanent one, and the after history of the churches shows how much they were strengthened and edified by the great revival of 1859.

The Association met with the church at Lodi, Oct. 2d, 1860. Rev. E. Marshall, of Covert, preached the opening sermon; Rev. C. A. Votey, of Ovid, was Moderator. Sermons by Rev'ds. M. W. Homes, J. B. Smith, B. F. Balcom. Brother Winfield Scott appears as a licentiate of the Farmerville church. The church of Trumansburg stands first in the list of contributors, Ovid second, Farmerville third. The committee on church history recommends that each church prepare a history of the origin, progress, and present condition of the church, to be placed at the disposal of the Association, and that the histories of the three oldest churches be read at the next session.

The church at Covert reports an extensive revival, the pastor was assisted by Rev. B. F. Balcom. The Farmerville church sustains three prayer-meetings. The church at Ithaca has succeeded in paying for its meeting-house. The church at Lodi, aided by Rev. B. F. Balcom, has enjoyed a glorious revival. The church at Mecklenburg reports a goodly number of converts. The church at Newfield reports eighteen additions, Rev. C. A. Votey assisted the pastor, and the community was awakened. The church at Ovid Village reports about \$2000, subscribed to build a house of worship. The church at Peach Orchard rejoices in a number of converts, the result of the labors of Rev. Geo. Balcom.

Rev. C. L. Bacon writes the circular letter, subject: The social religious duties of the female membership. The conclusion of the writer is that "in social worship woman may, without violating the injunction by which the Apostle rebuked the undue assumption of power in the sisterhood at Corinth, (1 Cor. 14:34) give expression

to her Christian experience, the joys of a Christian hope, and even explain the Scripture to enlighten and save the perishing."

FIFTH DECADE.

In 1861, the Association convened at Romulus, Oct. 1. Rev. H. West, preached the introductory sermon; Rev. D. Corey, was Moderator. The name of the church in Danby was stricken from the Minutes. The histories of the churches in Romulus and Covert were read. Rev. J. B. Smith and Rev. B. W. Capron, preached.

A committee on the State of the Country, of which Rev. C. L. Bacon was chairman, made the following report, which was adopted:

"Whereas a formidable rebellion is now raging within our national borders, and threatening the very existence of our just and benign government, therefore

Resolved, that while we deeply deplore the miseries of civil war, we nevertheless deem it our solemn duty to God, the country, and the world, to sustain our government in putting down this nefarious rebellion; and we pledge thereto our prayers, our property, and, if need be, our lives.

Resolved, that the spiritual welfare of the soldiers who are now enduring the hardships and perils of war on our behalf, demand the earnest sympathies, prayers, and efforts of God's people."

Among the licentiates reported this year are, C. E. Becker, Bennettsburg, Winfield Scott, Farmer Village, S. H. Saylor, Mecklenburg, N. W. Folwell and T. Marsh, Jr., Romulus, and Charles E. Barto, Trumansburg.

The church in Farmer Village reports that on the 5th of July they laid the corner stone of a new church edifice 50 x 80 feet, with lecture room 30 x 36. They write: "Next to God, we owe duty to our country." Trumansburg reports four Sunday-Schools. The Sunday-School statistics are unusually full this year. Every church reports a

school. Farmer Village stands first, with two hundred and fifteen teachers and scholars, J. P. Rappleye, Superintendent. Rev. S. V. Marsh writes the circular letter, subject; "Our duties to our national government." We owe to the government,—1, submission; 2, respect; 3, support.

The Association met at Scott's Corners, Sept. 30, 1862. Moderator, F. Dusenberry, who preached the opening sermon. The committee on religious exercises recommended that the next evening be devoted to the cause of our country, Rev. C. L. Bacon to preach, the sermon to be followed by conference and prayer. The following resolutions, were adopted:

1. "Resolved, that while we deplore the evils of the civil war, now being waged between the contending sections of our Union, we believe the best interests of humanity, freedom, and religion, require its prosecution on the part of our government until this wicked rebellion is utterly crushed out, and peace and unity are again restored.

2. Resolved, that as the authors of this rebellion have drawn the sword in defence of the system of slavery, we are absolved from whatever obligations may have previously existed,—legal or moral,—for its protection wherever the rebellion exists; and as slavery has taken the sword, let it perish by the sword.

3. Resolved, that in the scenes of blood now being enacted, we recognize the righteous judgments of God: for our sins as a nation, and it therefore becomes us to bow in deep humility and penitence, lest iniquity be our ruin.

4. Resolved, that the recent proclamation of the President of the United States is but a step in the order of Providence, necessitated by the logic of events: we therefore accept it, and devoutly pray that the same Providence which has ordered it will make it a sure proclama-

tion for liberty throughout the land to all the inhabitants thereof.

5. Resolved, that our brethren and friends on the field are cherished in our memories and in our prayers; that we will be incessant in our efforts to promote their spiritual welfare, trusting in God for their protection in the hour of danger, and for their being shielded in the day of battle."

It was voted that the pastors of the churches be requested to present the claims of the benevolent societies, so as to dispense with agents. Rev'ds. S. M. Bainbridge, A. B. Chase, J. M. Harris, and M. E. Arkills preached.

Rev. E. Marshall,—Father Marshall, venerable and beloved,—wrote the circular letter, subject: "pastoral changes." For these changes he blames both ministers and churches. "Many ministers place too high an estimate upon their own talents. The true minister need have no concern about finding a higher place. The churches are quick to discern and ready, for a time at least, to appreciate ministerial talent; therefore 'a man's gift maketh room for him.' Again, ministers are led to make a change by the love of gain or the love of fame. Other causes of change are found in the churches. A church thinks that a minister of extraordinary gifts is needed to labor among them. Though their pastor be sound in the faith, of blameless life, of sufficient talent to be a useful minister, he must be removed to make way for another of extraordinary gifts. Such churches would do well to remember that extraordinary gifts in the membership are as necessary to success as they are in a pastor. Churches are sometimes averse to sound doctrine, again they yield to the importunities of certain troublers in Israel (instead of excluding them,) on the same principle that Pilate yielded to the crucifixion of our Lord. The Jews cried: 'crucify him! crucify him!' Pilate said: 'why, what evil hath he done? I find no fault in the

man;' nevertheless he delivered him to be crucified. Settlements by the year, covetous desires on the part of pastor or people, the lack of confidence, are also enumerated as causes of such changes.

II. The evils of pastoral changes are noticed. 1, They create a love of novelty in the people, which unfits them to be profited by the gospel. 2, Another evil is the loss of ministerial influence. Such influence increases with a minister's stay in a congregation. He becomes the spiritual adviser of his people. 3, The waste of property. Here follows a curious computation of what it costs the Baptist ministers in the State of New York for their removals. In twenty years he thinks the changes would cost them, for expense of removing and loss of property, \$320,000.

III. Remedies for these evils.

1. All settlements should be based in love. Then will the bond uniting church and pastor be so strong that it can scarcely be broken.

2. Whenever a member of a church desires the removal of a pastor with whom the church is satisfied, we recommend that he should keep in silence his desires, or that he move away himself, where he can enjoy a ministry more congenial with his taste. If it be said he cannot do it without sacrifice, we reply neither can the minister be removed without sacrifice. If it be said further, the member probably would possess more property than the pastor, and it would therefore be a greater sacrifice for him to remove than it would be for the pastor, we would reply again, the member being better able to make the sacrifice than the preacher, it would better accord with justice for him to do it, and not disturb the peace of a church by causing the removal of a man of God from a field of useful labor.

3. The last remedy we shall name is a higher tone of piety both in pastors and churches. Then will it be seen

that the relation between pastor and church was instituted, not to gratify worldly ambition, nor to nourish unholy passions, but that both should live to glorify God."

In 1863, the Association met at Mecklenburg, Oct. 6th. S. V. Marsh was preacher and Moderator. Sermons by Rev. Dr. V. R. Hotchkiss, of the Rochester Theological Seminary, Rev. H. G. Dewitt, the evangelist, and Rev. A. C. Mallory, of Benton.

The Constitution and Rules of Order were revised and amended. It is noted that most of the church letters express "an interest in our country's imperiled welfare," and the hope and confidence that the government will be successful in the great struggle with rebellion. At Farmer Village the pastor was assisted by Rev. A. B. Earle, and a few conversions are reported. At Ithaca, Bro. Earle remained for six weeks, and Bro's. Corey and Smith afterward assisted in carrying on the work. "Their labors were blessed in the conversion of about seventy souls." Trumansburg also reports a gracious revival.

The circular letter, presented by Brother John Serrine, was on the evangelization of the poor. It is in part a plea for the free seat system. "Our houses of worship should be as free as the gospel."

In 1864, the Association met at Ithaca, Oct. 4th, introductory sermon by Rev. D. Corey; Rev. J. B. Smith, Moderator. Sermons by Rev'ds. L. W. Olney, F. D. Fenner, L. Ransted, I. Child, and A. B. Woodworth.

Rev. J. Byington Smith writes the circular letter, on personal religious growth. The growing Christian is the assured Christian, the joyous Christian, the useful Christian. Among the means of attaining religious growth are the study of the Scriptures, attendance upon the ordinary means of grace, and prayer. If a man would be a strong Christian, he must be a working Christian.

The Association met at Farmer Village, Oct. 3, 1865, Rev. M. W. Homes was Moderator and preacher of the

introductory sermon. The church in Waterloo was received as a member of the Association. Sermons by Rev'ds. T. S. Harrison, J. N. Folwell, J. M. Harris, and D. C. Marshall. Rev. Carl T. Kreyer, under appointment as a Missionary, gave an address on China. Farmer Village reports the largest Sunday-School, 225 members. The benevolent contributions of the churches amount to \$1337.19.

Rev. Lewis Ransted writes the circular letter on "Gospel Church Discipline!" "A derelict member often feels injured and grieved that his case has been reported to the church, as is often done, without his knowledge. or a word of inquiry or reproof from any one, instead of his being visited and labored with in a private capacity according to the gospel." The letter is an excellent one. Few baptisms are reported either this, or last year.

The Association met at Trumansburg, Oct. 2d, 1866, Rev. J. B. Smith preached the introductory sermon; Rev. H. S. Card was Moderator. Sermons by Rev'ds. O. B. Stone, George Balcom, J. N. Folwell, D. F. Leach, and E. Royce. The resolutions speak in praise of the American Baptist Historical Society, and of a Baptist Catechism, written by Rev. J. N. Folwell. Ithaca stands first in the Sunday School work. Total of contributions, \$1434.13.

The interesting circular letter, which we would be glad to quote at length, is from the pen of Rev. F. D. Fenner, on the permanency of the church relation. The author is unalterably opposed to the doctrine of secession. Let the church relation be a permanent one! Anything but divorce! The Sunday-School address, by Rev. J. N. Folwell, was by vote printed in the Minutes.

The Association convened at Waterloo, Oct. 1, 1867. Rev. J. N. Folwell preached the sermon, Rev. F. D. Fenner was Moderator. On the reading of the letter of the Trumansburg church, telling of the glorious revival with which they had been blessed, and of the death of

their beloved brother, Elder Lewis Ransted, the Association suspended business and spent a short time in prayer. Sermons by Rev'ds. Dr. Jay S. Backus, F. D. Fenner, N. Wright, and H. A. Smith. The circular letter by Rev. J. N. Folwell, was on "the Lord's Supper."

The Association met at North Hector, (with the Lodi church,) Oct. 6th, 1868. Rev. William Sharpe was preacher and Moderator. Sermons by Rev'ds. J. B. Pixley, B. R. Swick, W. S. Goodno, and D. C. Marshall.

In accepting the resignation of James McLallen, after long and faithful service as corresponding secretary, the Association tendered him a resolution of thanks for his untiring zeal and faithful labors in its behalf.

Covert heads the list of Sunday-Schools, with 195 scholars, T. H. King, Superintendent. The benevolent contributions amount to \$1596.37, Ithaca standing first. The instructive circular letter, by Rev. D. Corey, is on the pressing demands of the present age.

The Association met at Enfield, Oct. 5, 1869. Opening sermon by Rev. J. N. Folwell, Rev. M. M. Everts Moderator. Sermons by Rev'ds. G. A. Starkweather, William Rees, M. W. Homes, D. D. Owen, and S. V. Marsh. Romulus leads in benevolence. A Sunday-School teacher's institute was appointed at Trumansburg, and was successfully conducted, in June, by S. A. Ellis, of Rochester. Bennettsburg, Farmer Village, and Lodi report revivals. Rev. George Balcom assisted Rev. M. W. Homes, at Farmer Village.

The Association met at Covert, Oct 4th, 1870. Rev. J. B. Smith, of Geneva, preached ; Rev. D. D. Owen, was Moderator. Sermons by Rev. C. B. Parsons, and C. J. Shrimpton. Rev. S. Adsit, always a welcome visitor to the Association, spoke in behalf of the Rochester Theological Seminary. The church in Farmer Village reports that Louis J. Gross has been licensed by them to preach the gospel, also the death of two of their oldest brethren,

pillars in the church, Deacon William Rappleye, aged 95, and Deacon John Boorum, aged 74. The church in Trumansburg reports the licensing of five young brethren,—Jay R. Shaw, Lewis Halsey, John E. McLallen, Delazon Conley and Frank S. Lyon. Watkins reports a revival, the fruit of the labors of Rev. C. W. Brooks.

SIXTH DECADE.

The fiftieth anniversary meeting of the Association was held at Bennettsburg, Oct. 3d and 4th, 1871. Rev. D. D. Owen preached the introductory sermon. The officers were, Rev. G. A. Starkweather, Moderator; Bro. C. W. Burghardt, Clerk, and Corresponding Secretary. Bro. S. W. Sackett, of Burdett, Treasurer; Rev. D. D. Owen, Chairman of Missionary Committee.

Rev. Henry E. Robins, D. D., of Rochester, preached the Jubilee Sermon, from Revelation, 2:5,—and, in accordance with the request of the Association, the sermon was printed in the Minutes. It is worthy of more enduring record.

Resolutions were offered approving the effort to establish and endow Cook Academy, at Havana, and delegates were appointed to attend a State Educational Convention at Ithaca, on the 12th inst. The name of the church at Peach Orchard was stricken from the Minutes. Rev. G. A. Starkweather, read a brief and comprehensive history of the Association, also a statistical table of the churches of the Association for fifty years, the table being prepared by C. W. Burghardt. By vote of the Association, both history and table were published in the Minutes.

Dr. N. W. Folwell, offered his resignation as Treasurer, having held that office for fifteen years. By resolution he was tendered a vote of thanks for the zeal and fidelity with which he had served the Association.

For the first time, a contribution is reported for the Woman's Baptist Missionary Society. The church in

Romulus has the honor of being the contributor. Rev. C. B. Parsons, of Farmer Village, writes the interesting circular letter on "The Mission Work of our Association.

The next session was held at Mecklenburg, Oct. 1st and 2d, 1872. Rev. G. A. Starkweather preacher, Rev. C. J. Shrimpton, Moderator. Sermons by Rev's. J. B. Pixley, C. Wardner, W. M. Robinson, and C. B. Parsons. Quarterly meetings were appointed. The reports of the churches show a net loss of members. The Association hails with joy the success that has attended the Woman's Baptist Missionary Society, and recommends the organization of an auxiliary society in every church.

In 1873, the Associational meeting was held in Romulus, Oct. 7th and 8th; sermon by Rev. A. B. Chase, Rev. C. W. Brooks, Moderator. Sermons by Rev'ds. J. B. Smith, J. Hendrick, and George Hopkins. The church in Caroline, Tompkins county, was received as a member of the Association. The missionary committee reported a most interesting work at Newfield, Rev. William Sharpe pastor. The committee on obituaries appropriately notices the death of Rev. H. S. Card,—“long and well-known among us as a faithful, judicious, and loving Christian minister.” The church in Farmer Village reports having dropped from the list the names of sixty-eight non-resident members. \$3010.32 is given as the sum of the contributions, including \$2031, for Cook Academy. Rev. W. M. Robinson writes the circular letter.

In 1874, the Association met at Watkins, Oct. 6th; sermon by Rev. C. Wardner, of North Hector, Rev. A. B. Chase Moderator. Prayer was offered in view of the mournful fact, disclosed by the reading of the letters that the Association reports fewer members this year than last.

The evening session was devoted to the cause of Missions. Rev. Geo. H. Brigham gave an earnest discourse from, Isaiah, 21:11,—“Watchman, what of the night!”

An interesting conference followed, in which most of the pastors took part. The ministers present were called on for special contributions of five dollars each, and twenty-four responded. Letters were received from the Woman's Missionary Societies of Romulus and Watkins. Sermons followed by Rev'ds W. C. Learned, and T. F. Smith.

The annual session for 1875, was held at Ovid Center, Oct. 5th and 6th, introductory sermon by Rev. C. W. Brooks, Rev. C. Wardner, Moderator. Dr. N. W. Folwell, of Romulus, for the last time cheering the hearts of the brethren by his accustomed presence, made an eloquent plea for an increase of benevolent effort. Rev. J. Hendrick spoke at length in behalf of the Centennial effort to endow Baptist Institutions of learning. Dr. Folwell, with several other brethren, subscribed nearly six-hundred dollars for Cook Academy. The Sunday-Schools of the Association seem to be in a flourishing condition.

A summary of the statistics of the year is presented for the first time.

Number of churches.....	15.
" " pastors	13.
" " baptisms.....	70.
Gain of members.....	52.
Present number of members.....	2192.
Number of Sunday-Schools.....	14.
" " Scholars.....	1343.
Sum of contributions for benevolence.....	\$2,015.60.

The Woman's Missionary Society of the Seneca Association was organized at this meeting, with the following officers: President, Mrs. C. W. Brooks, of Watkins; Vice-President, Mrs. F. D. Fenner, of Scott's Corners; Secretary and Treasurer, Mrs. Andrew Miller, of Farmer Village. The Association was divided into four missionary districts. The committee on obituaries records the death of Deacons Joseph Smith, and Leroy Becker, of Mecklenburg, Alexander Baldrige, of Romulus, and Elijah Kinne Bloomer, of Scott's Corners. Deacon

Becker was in the prime of life, and one of the most active and useful members of the Association.

The church at Farmer Village has more than doubled its benevolent contributions. Ithaca reports thirty-seven baptisms. Newfield has built a parsonage at a cost of \$2000. Waterloo reports the loss of its meeting-house by fire.

The anniversary meeting for 1876, was held with the Caroline Baptist church, at Mott's Corners, Tompkins Co., Oct. 3d and 4th. Rev. F. D. Fenner, of Scott's Corners, preached the opening sermon, Rev. Lewis Halsey, of Farmer Village, was Moderator. Sermons were preached by Rev'ds. H. A. Smith, A. D. Abbott, and George Brown.

Brethren L. Halsey, A. C. Mallory, and C. W. Burghardt were appointed a committee on a history of the Seneca Association, "to be published in book form."

The church at Covert reports the purchase of a Centennial Bell, rung for the first time July 4, 1876. The church in Farmer Village reports increased interest in the Sunday-School. The letter of the North Hector church tells of a terrible tornado, which unroofed and nearly destroyed their house of worship. The church in Ithaca has been bereaved of two deacons and two trustees. The church in Ovid notes a growing interest in Bible study.

The next session was held at Farmer Village, Oct. 2d and 3d, 1877. The number of delegates in attendance was unusually large. Rev. Thomas G. Wright preached the introductory sermon, Rev. F. D. Fenner was Moderator. Sermons were preached by Rev. A. D. Abbott, of Enfield, Rev. C. P. Sheldon, D. D., of Troy, Rev. H. F. Titus, of Ithaca, and Rev. J. J. Phelps, of Trumansburg. The Tabernacle Baptist church of Ithaca, was received as a member of the Association. Mrs. A. C. Mallory, of Covert, read a historical sketch before the Woman's Missionary Society. The committee on obituaries note the

death of Rev. William Spaulding, "who for more than fifty years was a faithful minister of the gospel of Christ, and for more than thirty years served the church in Caroline as its pastor." He died triumphant in faith, Sept. 3, 1877, at the age of 83 years.

On motion it was "Resolved, that we heartily endorse the Gospel Temperance movement."

Rev. H. F. Titus presented the following resolution, which was adopted:

"Whereas, the church whose guests we are is deeply bereaved, by the sudden death of Deacon John S. Brooks:

Resolved, that we extend to them, and to the sorrowing family of the deceased, our tenderest Christian sympathy, praying that they may recognize in this affliction the staff as well as the rod of the Heavenly Father."

The Woman's Missionary Society was addressed by Mrs. F. D. Fenner, of the church in Ovid, and the following officers were elected: President, Mrs. F. D. Fenner; Vice-President, Mrs. Andrew Miller; Secretary and Treasurer, Mrs. A. C. Mallory.

The committee on the state of religion, notes that several of the churches have carefully revised their lists of members, but express the fear that the Association is not holding its own in numbers and influence. The church in Enfield has built a parsonage. Farmer Village reports special interest in the prayer-meetings. The church in Ithaca has paid all debts and improved its church building. On the 28th of May they celebrated their Semi-Centennial Jubilee.

The Association held its fifty seventh annual session with the First Baptist Church in Ithaca, Oct. 1st and 2d, 1878. Rev. Lewis Halsey, of Farmer Village, preached the introductory sermon, from Mark, 13:4,—“To every man his work!” Rev. A. D. Abbott, of Enfield, was chosen Moderator, Rev. J. J. Phelps, of Trumansburg, and Bro. L. B. Albert, of Ovid Village, Clerks. The first

evening session was given to devotional services led by Rev. A. C. Mallory. The committee on the state of religion regret the almost universal absence of revival influences in the churches, and plead for a closer walk with God on the part of pastors and people.

The report of the committee on obituaries, and the letter of the church in Trumansburg, pay loving tribute to the memory of Deacon James McLallen. For twenty-eight years he was a Deacon of the church in Trumansburg, and for thirty-five years was Corresponding Secretary of the Seneca Association.

Prof. John Green, of Hamilton, preached the closing sermon, from Mark, 12:43-44.

The Association accepted, with thanks, an invitation from President Andrew D. White, of Cornell University, to visit that institution, and were welcomed by President White, Rev. Dr. W. D. Wilson, L. H. D., and Prof. Willard Fiske, Librarian of the University.

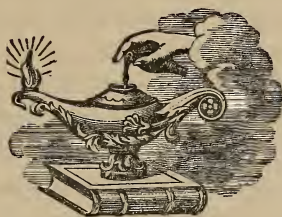
The tables of statistics are imperfect, the churches failing to make full reports. This failure must be regretted by all who have an interest in the history of the Association.

The officers of the Woman's Missionary Society are: President, Mrs. C. W. Brooks; Vice-President, Mrs. Andrew Miller; Secretary and Treasurer, Mrs. A. C. Mallory; contributions \$168.75.

The Association adjourned to meet at Trumansburg, Oct. 7, 1879.



THE CHURCHES.



COVERT.

PREFACE.

“Many and Zealous have been the Laybors of emminent Characters at various periods since the Gosple dispensation took place, to set in Order the things that were lacking in the house of GOD. And to the Glory of GOD and immortal honor of some Fathers in Israel whose Laybors have been blest, much good has been done in this way.

While it is also to be Lamented that the minds of many have been perverted by the cunning insinuations of some Who have laid Aside the commandments of GOD, and have taught for doctrine the precepts of men,—these are they that are ever learning, and Yet are never able to come to the Knowledge of the truth, professing themselves to be free while they are Slaves to lust, teaching also that gain is Godliness corrupting the truth, Imposing on the Ignorant, and puzzleing the minds of the weak,—Insinuating that the priest’s lips Keepeth Knowledge,—and that the people should seek the law at his mouth, for he alone must be considered as the explainer of truth, and as the

messenger of the Lord of hosts. Thus by the impious Impositions of those impostors who have wantonly turned the Grace of God into lasciviousness, and have Suspended the Important truths of the Glorious Gospel on the point of birth and education, have Deprived the Ignorant of Knowledge, the weak of strength, and the feeble and distressed of comfort. But Glory be to God our Savior that in these last goings down of the sun, the Lord hath taken unto himself his great Name, and is feeding his own flock (we humbly hope in many parts of the world) as in the days of old—bringing his children from under the hand of the oppressor, causing them each one to set under his own vine and fig-tree, and none to make them afraid,—while they have had to Rejoice and say we have sat under his shadow, and his fruit was pleasant to our taste, he also brought us into his banqueting house and his banner over us was love—Blessed be the Name of our Great shepherd that light has sprung up, the Intollerable load of carnal Ordinances are fast falling Unto the Ground. Church creeds, ceremonies, and tedious Articles, are also giving place unto the simple Rules Exhibited in the Glorious Gosple for the faith and practice of the church of CHRIST, while simplicity of manner, a close application unto the word of God, and the Knowledge of the truth is Propegating and riseing in their stead. Yea, so evident is it, that the Lord is on his way to build Jerusalem and to repair the breaches thereof, that the very things of Nature are witnessing thereunto—for we see that the wilderness and the Sollitary places have been made Glad in a Temporal as well as in a Spiritual sense—the Desert has blossomed like a rose, and springs have broke out in dry places to give drink to his flock, his chosen—the lands that lay long in darkness have been visited with light, and to them which sat in the region and shadow of Death has light sprang up—even the Vicinety in which we now live, but a few Years

ago was unknown to the civilized world, and was a retreat for the voracious tribes of the forest—no other Voice to be heard but the doleful Notes of the birds of darkness, the dismal screams of the beasts of prey, and the war-whoop of the Natives of the Land—has since been covered over with a Civilized people, and has become vocally a place for the high praises of our GOD. Standards are Erected here and there through our Land. Sinners are become Subjects unto Sovereign Grace—the heathen are Given unto the Son, and Saints are Rejoicing in the Glorious truths of the gosple.

thus while we make mention of the General and particular Displays of the tender mercies of the Lord our God, we feel to desire with Gratitude to adore his Sovereign grace and Living love, that has brought together from various parts of the Earth a Number of Rational Intelligences, formed their hearts by Grace divine to become a people for his praise, and to shew forth his Glory, and has United their hearts together with bands of Love, and brought them to sit together in heavenly places in Christ Jesus, that they might shew forth to Ages yet to come, and to the families yet unborn, what Great things the Lord hath done for them.

Therefore we a Little Band through Divine mercy having Received this hope and comfortable evidences, we feel to stand fast in the Liberties wherein Christ has sot us free. Laying aside the Rules, Ceremonies, Commandments, and Traditions of men, Design at all times, and on all occasions, to take the word of God, the holy Scriptures, as the man of our council and the only rule of our faith and Practice—and may the Lord our God who planteth churches—and waters them with the dews of divine grace, Bless this little branch, and make it like Joseph's Vine that Run over the wall—guard it from the Achers—and Protect it from the wild boar of the Desert, and cause that its converts may be numerous as the drops of the morn-

ing dew—and to God the Father, Son, and Holy Ghost, shall be rendered and Ascribed Kingdom, power, Dominion, praise and thanksgiving, henceforth and forever, AMEN.

APPROVED and Signed by order, and in behalf of the church of ovid and Hector, this 26th day of April, 1804.

Phinehas Fullerton, Clerk.

“ CONFESSION OF FAITH AND COVENANT.

We, a number of Baptist brethren in the towns of Ovid and Hector—holding the Doctrine of Father, Son, and Holy Ghost, Eternal and Personal Election to holiness here, and Eternal Life hereafter—the total depravity of all mankind by Adam’s Transgression—Redemption by the Blood of Christ, and free justefycation by his imputed Righteousness, Efficacious and Irresistable Grace in Regeneration—final perseverance of saints in Grace—Water Baptism by Immersion on a Profession of Repentance toward God, and faith in the Lord Jesus Christ—and the Punishment of the wicked in as unlimited a sense as the happiness of the Righteous.

Do in the Sperit of the Gosple Covenant to walk together henceforth in Christian Union—in the bond and fellowship of the Gosple—Covenanting with each Other that in all things, as far as the Holy Sperit makes plain and Ennables us, we will walk according to the Blessed word of God the holy Scriptures, both in faith and practice—in watching and prayer—in public and private worship, and in the order and Discipline of the Church, in taking care of the poor, and in maintaining of the Ministry, and in every other thing that shall appear to be duty. Praying the Lord to Guide us by Unerring Wisdom—protect us by Almighty power, and preserve us by Sovereign Grace, to whome be Glory, Amen.”

This “ preface ” and confession of faith are given in full, because they afford a better idea than would any description of the doctrines held by the fathers, and of their

manner of giving expression to those doctrines. The original orthography is retained, as bringing more vividly before us the days in which these words were written, and the customs of the past. It will be seen that the writers could use as long sentences as are reputed to be those of one of the present Cabinet officers of the U. S., that the spelling was unusually good, and that capital letters seem to have been used often to indicate emphasis.

At the beginning of the twentieth century, the Baptists of America—then as the stars in multitude—may be interested in reading, in their own words, the views of doctrine held by the Baptist pioneers, when churches of their faith were few in number, when central New York was the western wilderness, when the city of Rochester was yet so far in the future that it is doubtful whether there was a single white inhabitant within its present limits.

In order to illustrate the fact that the grammar and orthography of our ancestors were not the worst in the world at that time, I quote from the records of a church in the eastern part of the State. (Vide Minutes of the Union Baptist Association for 1866.) The quotation is *verbatim et literatim*:

“the 13 Fabruwairy 1802 the church Met a Cording To a Pint Ment at the Metinhous and open Metin By singin an Prayin the church chos a Moderator and Require after the Minds of the Brthein and fond a Mather of peas a Mongst them the church a gread To Meat To the Meatinhous for Meatins after this at present and so concluded By Prer.”

HISTORY.

The Covert Baptist church was constituted February 16, 1803, being known at first as the Baptist church of Ovid and Hector. It had twenty-eight constituent members, viz. Minor Thomas, Nancy Thomas, Asaph King, Deborah King, Joseph Thomas, Ann Thomas, Garrett

Easling, Ann Jeffery, Margaret King, Elizabeth Cash, Mary A. Coddington, Hannah Freeland, Marcy Woodworth, Silas Potter, Esther Potter, Sarai Walsworth, Nathaniel Osgood, Hannah Osgood, Phineas Clark, Ezra Keeler, Godfrey Clair, Mrs. Clair, Jas. Drake, Martin Peck, Charlotte Clark, Lucy Peck, Hannah Keeler and Peggy Gray.

In the council granting recognition, the following churches of the Cayuga Association were represented: Third Scipio, Second Scipio, Milton, First Aurelius, Romulus. Elder Thomas Tuttle, of the third church in Scipio, was Moderator, Joel Tyler, of Aurelius, Clerk. The newly constituted church presented to the council, for ordination, their pastor, Minor Thomas. Brother Thomas gave a relation of his experience in grace, his lead to the ministry, his doctrines and practical sentiments, to the satisfaction of the council. He was then ordained, Elder E. Harrington, of the Second Scipio church, preaching the sermon, Rev. J. Wisner, of Romulus, offering the ordaining prayer, Elder David Irish, of Aurelius, giving the charge to the candidate, Elder T. Tuttle, extending the hand of fellowship, Elder Micajah Starr, of Milton, "praying the concluding prayer." Thomas Campbell was appointed the first clerk of the church, Asaph King and Joseph Thomas, were elected Deacons. In June, 1803, the church was represented at the session of the Cayuga Association, held at Bailey Town.

In Sept. of this year, a member is excluded for licentious conduct, "such as associating with and taking part with the wicked, and going to dances." Brother John King is "tolerated to improve his gift, when and where God in his providence shall open a door." Elder Thomas is chosen as pastor, April 21, 1804; for compensation he is to depend on the liberality of the church and congregation.

Hic apparet Diabolus. Elder Thomas, beginning his work as pastor, and showing himself to be an able and successful minister, Satan incites his emissaries to bring railing accusations against him in order to destroy his influence. Elder Thomas asks that the charges be thoroughly investigated, when they were clearly shown to be malicious fabrications, and the church wisely took the trouble to put on record the evidence which disproves them.

It was voted that a declaration of every excommunication shall be made in a public congregation, as soon after the person is excommunicated as is possible.

In 1805, March 9th, the name of the church was changed to the Second Baptist church of Ovid. There were frequent expulsions for the intemperate use of ardent spirits, and many cases of private trespass were brought before the church for settlement, which should have been arranged by the brethren at their homes. In May, 1805, it was voted that private trespasses shall be labored on in a private manner, and if they need to be brought before the church, it must be according to the gospel rule laid down in the eighteenth chapter of St. Matthew,—also that when the church acts on questions of discipline, it shall be “in as private a manner from the world as possible.” Committees were appointed to visit brethren who neglected church meetings, to admonish them, and to require them to render some reason for their neglect of duty.

On the 5th of July, 1806, a council convened, of which Micajah Starr was Moderator, and Mahlon Bainbridge, Clerk. Brother John King, of the Covert church, preached to the council, and was called before them for examination. The brethren voted that they believed that brother King had experienced a gracious change of heart, but with his call to the ministry, and his “knowledge in doctrinal ideas,” they were not fully satisfied. Cornelius

Handley, and Joseph Thomas, candidates for ordination as deacons, having related their christian experience, and being examined concerning points of doctrine, were ordained as deacons, in the following order:—sermon, by Elder John Laseur, ordaining prayer, by Elder J. Wisner, laying on of hands, by Elders Laseur, Winans, Starr, Wisner and Thomas, charge, by Elder M. Starr, hand of fellowship, by Elder Laseur, concluding prayer, by Elder Winans.

The church voted to raise twenty dollars for the expenses of the table and maintaining the poor, the sum to be proportionately levied on each member by the deacons. These officers were to collect and expend this money, to render an account to the church, and to retain so much as would compensate them for their loss of time.

The trustees were directed to circulate a subscription to raise a support for brother Thomas for his service in the ministry, these subscriptions to specify money, grain and labor. The word "compensation" is stricken out of the minutes in the sentence above where the word support is used. Some of the church fathers were careful as to their terminology. They believed that a minister should *live* by the gospel, but not that he should lay up anything "for a rainy day." His faith must be so much stronger than that of his people that for the education of his children, the care he may need in old age, and provision for his family, in case he should be laid aside by sickness, he must trust to Providence.

Phinehas Fullerton asking for ordination, a council was called to examine him, of which Elder David Irish was Moderator, Elder Lemuel Taylor, Clerk. The council decided, after an examination of the candidate, that matters were not ripe to proceed to ordination at present, yet would encourage brother Fullerton to continue in improving his gift.

On the eleventh of March, 1807, the church met to settle a difficulty respecting brother James Mills, who had charged the doctrine of election and the preaching of it with damnable heresy. The church labored with brother Mills, and taught him more perfectly in the nature of this doctrine, when he was convinced of his madness and folly, confessed, and was forgiven. At the next covenant meeting, when the brothers and sisters were enquired of concerning the "travel" of their minds. "there was found a comfortable union except in brother Mills, who manifested a determination of communing with Christians of every denomination." He was soon afterward excluded.

On the 1st of November, 1807, it was voted that brother Barzilla King serve the church as chorister, "to set the psalms in our public worship." Brother and sister Wright came forward and confessed their wrong in allowing a ball at their house. Voted that the evening of our covenant meeting day shall be the time of our communion.

In 1808, the church proposed to raise one-hundred and thirty dollars by equality—one hundred and ten, to be paid to Elder Thomas, twenty dollars to be appropriated to the poor and provision for the table. It was decided that Elder Thomas' salary should be paid to him in farmers' produce at the market price. It was resolved that a member should be received or excluded only by the unanimous voice of the church.

In 1811, Elder E. Kendall became a member of the church, and preached occasionally in the absence of Elder Thomas. There was soon a division of sentiment as to the ability of the two elders, and Elder Kendall was requested to preach no more. His following was very small; but sister Kendall often comes before the church with her "grievance."

In 1812, it was resolved to pay Elder Thomas one hundred and fifty dollars for his services during the en-

suing year, but some of the brethren manifested a dissatisfaction that the minister should have a stipulated sum, and the act was disannulled. Elder Thomas was given leave to go on a short missionary tour.

A council was finally called to adjust the differences between Elder Kendall and the church. The charges against Elder Kendall were substantiated. Elder Caton, of Romulus, was Moderator, and brought in a report censuring the church for taking Elder Ezra Kendall under their watch-care without receiving his letter, a proceeding highly improper and incompatible with gospel order, also censuring the church for allowing private meetings to concert measures in the church without consulting their minister, and the church as a body.

Here we have a good stalwart council. It visited censure upon all parties concerned, Elder Kendall, Elder Thomas, and the Covert church.

Brother Chase grieved the minds of some of his brethren, by joining the Free Masons without having permission from the church, but he promised not to attend the lodge very often, so the brethren unanimously expressed fellowship with him.

Early in the year 1815, Elder Thomas reported to the church that he was willing to serve them during the coming year, if they would find means to hire a man to serve him, and the church accepted the proposition. Elder Thomas was now preaching one-fourth of the time for the First church in Ovid.

In 1815, the church received abundant spiritual blessings. Large numbers united by baptism, many relating their Christian experience at the water side.

Elder Thomas had promised the Female Missionary Society to go on a missionary journey, and had received fifty dollars to pay his expenses, but the church resolved to request Elder Thomas not to go on this missionary tour, "as we know not how to spare him at present."

They voted also to raise two hundred dollars for the expenses of the year, and appointed Jesse Hall, Samuel Almy, Lewis Johnston, William Ward, Joshua Gee, Josiah Cleveland, and Chester Coburn as solicitors, each to collect his subscriptions, and to receive five per cent for his trouble.

In Oct. 1816, a number of members in the town of Ulysses were dismissed to form another church.

In 1818, Elder Thomas informed the church that he could serve them but half the time, and soon afterward bade them farewell to resume his pioneer labors in the far West.

A committee was appointed to visit the church in Ulysses, and ask them to allow Elder J. Lewis to preach one half of the time at Covert. Another colony was dismissed to form a church in Hector. It was voted to establish the act of equality in this church, according to property and privilege, and Brethren Johnston, Jeremiah Rappleye, Wheeler, and Scott, were appointed to take an estimate of each member's property, and make out each one's proportion of the expenses of the church. On the 8th of August, the church called Elder James Derthick to be their pastor.

On the fourteenth of November, 1818, the church decided to allow Elder Derthick to preach one-fourth of the time at Farmerville, in accordance with a petition presented by brother Samuel Almy.

On the 24th of Jan. 1819, the church held a meeting at the log meeting-house in Ulysses, this edifice being now mentioned for the first time in the church records. Elder Elon Galusha was present at a meeting held in 1819, and was appointed Moderator. Elder O. C. Comstock was invited to preach as a supply when Elder Derthick was absent. On the 13th of August, 1819, delegates were sent to a council held at the log meeting-house in Ulysses, for the purpose of constituting a church at that place.

In October of the same year, a request was received from a number of brethren in Rappleye's settlement, (Farmerville) that they might be constituted as a church, "if found on gospel ground." At the next meeting, a similar request was received from another colony in Hector, which was also granted.

Among those dismissed at this time to form the Farmerville church was Judith Tunison, who is still living, and is a member of that church.

The question coming before the church as to their pastor's remaining for another year, the following guarded but significant opinion is recorded. "All things considered, if Providence should open a door, it might possibly be for his good, and the good of the cause, if he should move away."

At this time Elder Thomas had returned, after at least several months absence, and he was invited to preach as an occasional supply. On the 9th of Sept. 1820, Brethren J. P. Woodworth and Minor King, were appointed delegates to the Cayuga Association, and were instructed to request a dismissal from it, that the church might unite with "the Seneca Association, lately formed." Brother J. P. Woodworth was invited to "improve part of the time at the meeting-house."

On Sunday, Sept. 2d, 1821, the church appointed J. P. Woodworth, Nathan Cole, Daniel Cole, William Stillwell, and Lewis Porter, to represent the church at the Seneca Association, with authority to unite with that body. "On Wednesday, Sept. 5th," the record continues, the church united with the Seneca Baptist Association.

In 1822, Elder Obed Warren was engaged as pastor, his salary to be two hundred dollars, "and fire-wood fit for the fire." On the 22d of Sept. 1822, Elder Warren broke bread to the church, "and the season was solemn and comfortable." On the 29th of August, 1823, Elder Warren fell asleep, after a short illness. He was sincere-

ly mourned. His funeral was attended on Sunday, Aug. 31st. Elder O. C. Comstock preaching from Psalms, 73:24,—“Thou shalt guide me with thy counsel, and afterward receive me to glory.”

Elder Aaron Abbott was next engaged as pastor, at a salary of two hundred dollars, and twenty-five cords of wood. On the 25th of Dec. 1824, the church received brother Thomas Simpson Sheardown, and sister Esther Sheardown, on relation of their Christian experience, they having been members of a Baptist church in England, which had lost its visibility. At this time, part of the covenant meetings were held at the school-house at Hall's Corners.

In 1826, brother Frost expressed a grief with brother Ware for pettifogging. Brother Ware, being called to account at a subsequent meeting, “confessed that pleading law had been a grief to him, and he did not wonder it had grieved his brethren.” Long ago he had an evidence that he had been called to preach,—“he had been disobedient,—had pleaded law to get rid of preaching the gospel.” At a meeting held some weeks afterward, the church, “Resolved, that pettifogging is in our opinion, a dangerous calling for a Christian.” Soon afterward the church passed resolutions in opposition to Free Masonry, and this action appears to have led to the resignation of Elder Abbott, who seems to have claimed the right to commune with members of the Masonic order.

Deacon John Boorum was one member of a committee to employ Elder Richard Woolsey, who was promised a salary of two hundred and twenty-five dollars. Elder Woolsey was obliged to decline the call. Elder P. P. Roots served for a time as a supply, then Elder J. C. Holt was called to the pastorate. It was voted to “hold the fourth of July next in a religious manner, have a sermon preached, and take a collection for the colonization society.”

In 1830, Elder Woolsey again received a call to the pastorate, and decided to accept it. A better spirit seems to have prevailed, and the Master is with the church to revive his work. In November, the church had a happy season at a four days' meeting, which for many years was remembered with pleasure.

In Dec. 1832, Silas Gregg, and Chapple Close were appointed assistant choristers, "to have the privilege of going in the gallery or standing in front of the pulpit, as they please." About one hundred and thirty members were present at a covenant meeting.

The question of holding a communion service at the annual meeting of the Association was discussed, and the church decided that it would be expedient to do so.

The first six days of the year 1833, were set apart by the church for a protracted meeting, in which a number of visiting Elders and brethren participated. Many of the brothers and sisters confessed their faults one to another, and promised to try to live in that way which the gospel points out as the Christian's path. There were a number of baptisms. Elder Woolsey's salary at this time was two hundred dollars. Voted to hold a meeting on the first Monday in January, 1835, to pray for the conversion of the world. One of the brethren came forward and confessed that he had done wrong in attending a horse-race.

In 1836, a brother said that he was not in fellowship and could not commune, because of the act of equality, "poor brethren had to pay rich ministers, some held to supporting Seminaries, Bible Societies, Sunday-Schools, etc." The Elder, Deacon Daniel Cole, and brother John Boorum, were appointed to labor with him and report. The salary was now one hundred and fifty dollars. The church offered the brother an opportunity to prove from Scripture, that the act of equality was wrong. The grieved brother appeared at a special church meeting,

and occupied most of the afternoon in stating his views. The only text he quoted in support of his position, that the act of equality was wrong, was Jeremiah, 6:13. Voted unanimously that he answer whether he will pay two dollars as his proportion of the pastor's salary. He refused to answer; said he knew nothing about paying ministers except they were poor, he did not owe Elder Woolsey anything, he would as lief steal as submit to the act, etc. The question was put to the church, "Can you walk with him in fellowship under such circumstances?" and was answered in the negative, without a dissenting voice.

Brethren John Boorum, Sylvester King, and Anson Hopkins were appointed collectors. Elder Woolsey was succeeded by Elder Clay, 1837. Mr. Lucius Fenn, was appointed chorister.

Elder John Sears was invited to become pastor, and the church decided to raise four hundred dollars for his support for one year. The invitation was not accepted, and in August, 1838, Elder Alonzo Wadhams became pastor, at a salary of two hundred and fifty dollars. He was ordained Nov. 21st, by a council, of which Elder S. S. Parr, was Moderator, and Elder P. Shedd, Clerk. Elders Woolsey, Parr, Shedd, Swick, Wisner, and DeLand, took part in the services. A committee was appointed to see what would support Brother Wadhams next year, and report to the church.

Feb. 13th, 1841, the church "voted to attend meeting to-morrow at Farmerville," where Elder Woolsey was now pastor, as "there is a great work of the Lord in that place." May 8th, 1841, it is voted that Elder Calvin Bateman be received as a member and pastor of the church: the church and society, by a vote on the Lord's day previous, having agreed to give him a comfortable living. Three hundred dollars a year was named, but some thought that amount would be insufficient. In the

minutes for December, we find the first record of a donation visit to the pastor. It was resolved that "we are conscientiously opposed to our meeting-house being used for any other purpose than for religious exercises, or such meetings as in the opinion of the trustees are designed for the glory of God."

Elder Litchfield became pastor in 1843. The minutes soon record a precious revival. We find the first mention of a Sunday-School May 10th, 1844. The pastor was appointed Superintendent, H. H. Dennison, and Milo V. Cole assistants. Elder Sheardown aided the pastor in a protracted meeting. The church begins to be troubled by that bugbear of so many Baptist churches, "back arrearages." Rev. Chauncey Wardner became pastor in 1874.

On the ninth of January, 1853, the church voted to celebrate its fiftieth anniversary with appropriate services. Rev. E. Marshall, N. Cole, Amzi Durand, and R. D. Hubbard, were appointed a committee of arrangements.

The celebration was held Feb. 15th and 16th, and these were memorable days in the history of the church. On Tuesday morning, Feb. 15th, Rev. D. Taylor, gave an address on the early history of Baptists in Europe. This was followed by a conference, in which a number of the aged members of the church participated. In the evening, Rev. C. L. Bacon, of Trumansburg, gave a sketch of the rise and progress of the Baptists in America. On Wednesday morning, the pastor, Rev. C. Wardner, preached from Psalms, LXXVIII, the first six verses. In the evening, Father T. S. Sheardown gave an account of his pioneer labors in this region, and for nearly two hours the audience listened with almost breathless attention. The church was filled to overflowing during these interesting services.

In March, Rev. O. Montague assisted the pastor in a series of meetings, and a gracious revival followed.

Rev. C. Wardner resigned Oct. 1, 1853, and was succeeded by Rev. Enos Marshall. In 1860, Rev. B. F. Balcom assisted the pastor in a protracted meeting, and the church received many additions. Elder Marshall preached his farewell sermon, April 5th, 1863. He was followed by Rev. S. V. Marsh. During the pastorate of Mr. Marsh, the church services were unusually well attended, and two weekly prayer-meetings were sustained. The next year, the church reports thirteen additions by baptism. Another refreshing followed in 1866. Rev. William Rees (better known perhaps as Dr. Rees,) was pastor from 1867 to 1871. During his pastorate, congregations were unusually large, peace prevailed, and the church enjoyed a season of temporal prosperity. The Sunday-School, under the superintendence of Deacon T. H. King, was well sustained. The house of worship was repaired and in part refurnished.

Rev. George Hopkins was chosen pastor in July, 1872, and was ordained Sept. 18th, the following pastors taking part in the services: Rev. Z. Grenell, Jr., of Kingston, Rev. C. J. Shrimpton, of Ithaca, Rev. A. W. Mettler, of Scott's Corners, Rev. Geo. A. Starkweather, of Trumansburg. Mr. Hopkins continued as pastor for three years, enjoying the esteem of all. His labors were blessed to the reviving of the work of the Master, and in 1874, the church reports fifteen baptisms. He resigned April 1, 1875.

Rev. A. C. Mallory began his work as pastor April 1, 1876, winning at once the regard of his people, and the respect of the community. July Fourth, 1876, was one of the days to be remembered in the history of the Covert church. Nearly one thousand people assembled to hear the notes of the Centennial Bell, rung for the first time, upon that national holiday. Hon. Nestor Woodworth was President of the assembly. Miss Ella Stillwell recited the declaration of independence, Major Orlo Horton read

an exceedingly interesting history of the town of Covert. Rev. Dr. Gregory, Rev'ds. A. C. Mallory, O. H. Seymour, L. Halsey, and others gave brief addresses. The skillful hands of Covert's fair daughters provided bountiful entertainment. The bell was quickly raised to its place by S. A. Drake, of Farmer Village. Long may its sweet tones call Covert's sons to worship. In times of joy, may it speak to them of the praise due the Giver of all blessings; in times of sorrow, may its melody remind them of a world where all is music, and perfect harmony, and peace!

For the last ten or fifteen years, there has been little in the history of the church that needs to be recorded. Pastors and people have labored together, usually in full accord. The church has enjoyed occasional revivals, as will be seen by the statistical tables. The clerk's book gives next to nothing that is historical, since the time of Elder Marshall.

The church has lost many of its most faithful members by death, and has been weakened by the removal of others, but there are Workers and Queens in the old hive yet, and although the season for swarming may be over, the Master will find faithful laborers in the church in Covert, and with honey out of the rock will he satisfy them.

RETROSPECTIVE.

Virginia is the mother of Presidents, Covert the mother of Churches. Among those belonging to the Seneca Association, she has at least six daughters and two grand-daughters. She was not boastful when she said to the churches, at their annual assembly in 1859: "As a mother welcomes home her returning daughters, so would this mother-church welcome you!"

The mission-journeys of Elder Thomas, begun as early as 1808, extending as far as Dryden and even to the regions beyond, resulted in the establishment of numer-

ous preaching stations, where the services of a minister were eagerly sought after. One of the quarterly meetings of the church in 1808, was held at the head of Seneca Lake to accommodate brethren living in that region.

In 1809, meetings were held one-half of the time at the home church in Thomas' settlement, one-fourth of the time at Samuel Hanley's, in Hector, one-fourth of the time at Peach Orchard, or other out-stations. This year, the first colony was dismissed, calling itself the First church in Hector, now Bennettsburg.

In 1813, a number of brethren in Ulysses were dismissed to constitute a church. In 1817, the Second Hector, (now Mecklenburg) was organized by members dismissed from Covert for that purpose. The church of Enfield was another colony sent out the same year. In 1818, other brethren were given letters that they might establish the third church in Hector, which was afterward dismissed to join the Chemung River Association. The churches in Trumansburg and Farmerville, were constituted in 1819. In the same year, Elder Thomas and nearly fifty others, received letters to take to Indiana, where they organized a new church of Covert's spiritual children. In 1820, was constituted the fourth church in Hector, afterward known as the Peach Orchard church. The same year another request was granted to brethren in Ulysses that they might form a new church; a colony of the Covert church also went to Rushford, Allegany Co., and were there constituted as a branch of the old church. That branch has since become a strong and vigorous tree. Thus, within two years, the old hive sent out six strong swarms. No wonder Elder Derthick was discouraged. But there was honey in the old hive yet, and the workers had not all departed. In 1821, a number of the members living in the town of Lodi were dismissed to aid in forming another new church.

Thus we note twelve churches, most of them still in existence, which were constituted wholly, or chiefly of members taken from the church in Covert. Writes Elder Marshall :

“She who once sat as a queen and waved her beautiful sceptre of ‘holiness unto the Lord,’ by these changes has been weakened in strength and in numbers, and so circumscribed in her boundaries, that what Red Jacket, the Indian chief, said of his countrymen, the members of the Covert church, considering the former extent of their territory, and comparing it with their now narrowed boundaries, may say of themselves: ‘We have scarcely room enough to spread our blankets!’”

From a historical sketch of the churches of the Cattaraugus Association, we learn the interesting fact that the church at Farmerville, Cattaraugus Co., was a branch of the Rushford church. The correspondence of name with that of the daughter of Covert, long known as Farmerville church, is too singular to escape notice.

Judge James McCall, one of the founders of the Rushford church, was an early settler in the town of Covert, Seneca Co., residing near Farmer Village, which was once known as “McCall’s.” He was converted at thirty-eight, uniting with the Covert church. He represented Seneca Co., in the Assembly in 1809 and 1813, succeeding O. C. Comstock. Removing to Rushford, he was elected to the bench, the Assembly, and the Senate of this State. His first thought seemed to be ever for the church of Christ. He was benevolent, public-spirited, and proverbially the friend of the poor. He was an early life-member of the Baptist State Convention, and one of its officers. He died at Rushford, in 1856, aged eighty-two years.

It is probable that the first building in the County erected for public worship, was a log house which stood near the grist mill, (Judge Silas Halsey’s) about one

mile south-west of the present village of Lodi. It seems to have been open to all denominations. Among the preachers here were Elder Jehiel Wisner, Baptist, and Rev. Mr. Clark, Presbyterian. This house was taken down early in the nineteenth century.

In 1807, or 1808, the Baptists put up a small frame house about a mile and a quarter west of Lodi. This was enclosed but never finished. The first Baptist church in the County was built by the Covert church, (then Ovid) at Thomas' settlement, three miles north of Trumansburg. Elder Sheardown thus speaks of this church in his autobiography :

"It was a rare model of architecture for the time. The people went into the gallery from out of doors, going in at the gable end of the building. The first time I saw it, I could not but admire the patch-work. It was not, I believe, plastered all over; only here and there a patch put on, and everything else about it appeared to be in keeping with what is already named."

PIONEER PASTORS.

Minor Thomas, the first pastor of the church in Covert, the Pauline apostle of the Seneca Association, was a man having peculiar qualifications for just the work given him to do.

His manly form, vigorous health, and commanding voice, gave him power with the multitude. His engaging address, his ready sympathy, and his honest, earnest piety, made friends for him wherever he went. Physically he was capable of great and long continued exertion, and his physical, mental, and spiritual powers seem to have been symetrically developed. He spoke with pointed earnestness, with frequent gestures, with natural and convincing eloquence.

He was sound in doctrine, as well as able in speech. When he was preaching his eyes were usually suffused with tears. He could not speak of the crucifixion of our

Lord without weeping, and would often be moved to tears when listening to the Christian experience of young converts. A friend, a venerable man, who, as a lad, used to sit by his father at the communion table, tells me that when Elder Thomas was administrator the tears would often roll down the pastor's cheeks. This gentleman testifies that Elder Thomas was a great worker, "there was not a lazy hair in his head;" he would do almost two days' work in one. When not at work for himself, he would offer to assist his brother farmers in their labors, and in the harvest-field, at lunch time, no one could tell a story better than he. He was noted for his skill in breaking oxen, and always liked to own a "nice yoke of steers." During his pastorate, the old church at Covert was often filled in summer, while a congregation of several hundred gathered around the church. The doors and windows were opened, Elder Thomas spoke in loud tones, and all were edified.

We have noted some of the rare qualifications of the man who was called of God to traverse this wilderness, to preach from lake to lake, and far and near, the gospel of the kingdom, and to bury in the likeness of Christ's death, hundreds of rejoicing converts. He was a man for the times, and few preachers of his day were more widely known, more influential, more useful.

The year 1815, was one ever memorable in the history of the Covert church. According to the historical sketch of Elder Marshall, fifty-one persons united with the church by baptism on New Year's day, and they were but the first fruits of the harvest, for, during the year, the church received two hundred and twenty-two members by baptism. That year the church reported to the Cayuga Association four hundred and eighty members, the largest number which had ever been reported to that body by any one church. The revival spread in every direction where the Covert pastor had preached, and the

seed then sown soon sprang up to bear fruit in numerous new churches. Elder Thomas' field of labor was so broad that it seems to have included the territory in which there are now (1879) at least nine Baptist churches.

Elder Thomas resigned his pastorate here in 1818, and removed, with a number of the members of the Covert church, to Fayette, Co., Indiana. Here he again entered upon his labors as a gospel pioneer, ministering to several small churches by dividing his time between them, fording rivers in order to preach the gospel to the destitute, and baptising many converts.

Elder James Derthick, who succeeded Elder Thomas, shared the fate of many who are unfortunate enough to take the place of an unusually successful pastor or teacher. If such a man is weak, his weakness is reason enough for his failure; if he is a man of strong personality, his methods are certain to be different from those of his predecessor, and are for that reason distrusted, by those who have learned to reason on the theory that "the king can do no wrong." Elder Derthick seems to have been an excellent man and a good pastor, but the church thought that no one could fill the place of Elder Thomas; besides they were dispirited by the loss of a number of their members, who also removed to the West, so at the end of one year the relation between pastor and people was dissolved.

Obed Warren was the next pastor, and the church thought that they had now found a man worthy to walk in the footsteps of their first Shepherd. They were happily united, and much strengthened and edified under his ministry, but after about seven months labor he was suddenly stricken down by disease, and the church was again left without an under-shepherd. It is said that his last words were: "Farewell! I am pure from the blood of all men;" and that the church long continued to enjoy the fruit of his faithful labors.

Aaron Abbott was the fourth pastor of the church. He was young, hopeful, and energetic, attracted large and attentive congregations, and his labors were highly appreciated.

John C. Holt was pastor during the years 1828-9. His labors were marked with the same general success as were those of his predecessor. Additions to the church were few.

Richard Woolsey assumed the pastorate in 1830, and under his skillful leadership, the church entered upon a new era of prosperity. In 1831, nearly one-hundred members were received by baptism. Elder Woolsey was in some respects like Elder Thomas, a plain-spoken, genial man of the people, an interesting speaker and an earnest worker. Elder Woolsey having resigned, on account of failing health, Elder Bradbury Clay preached for a few months as a supply.

Alonzo Wadhams was the next pastor of the church. He was a licentiate, and was ordained Nov. 21, 1838. Mr. Wadhams was a modest, unassuming young man, respected and loved by the church, and prospered by the Master in his labors.

Calvin Bateman was the next pastor, a man of cultivated mind and devoted spirit, but he was soon obliged to resign on account of ill health. He became insane, and died at his home in the State of Michigan, in 1852.

D. W. Litchfield was the successor of the much-afflicted Bateman. His labors were ardent and persevering, and he won the esteem and confidence of his people.

Chauncey Wardner was the next pastor of the church and had a long and successful pastorate. We are told, in the sketch by Elder Marshall, that "his agreeable social qualities, and his ability as a sermonizer, gave him the confidence of the church, and enabled him to influence his brethren to arise and build." He was permitted to

see a new church edifice completed, dedicated, and consecrated by the conversion of souls.

E. Marshall was the twelfth pastor of the church, and for nine years he was the loved and honored leader of a united people. A circular letter written by him, on the subject of pastoral changes, is noticed in the condensed history of the associational meetings. He resigned May 1st, 1863, and left not an enemy behind him. Excepting that of Elder Thomas, his pastorate was the longest ever enjoyed by the church. The later pastors will be briefly mentioned in the historical sketches of ministers.

DEACONS.

Asaph King and Joseph Thomas, were chosen as the first deacons of the church, May 14, 1803, but were not ordained. On the 5th of June, 1806, Cornelius Handley and Joseph Thomas were ordained as deacons by a council called for that purpose. In 1812, Barzilla King and Samuel Ferris were chosen as candidates for deacons. In Dec. 1813, Barzilla King having declined a nomination, the church names Samuel Ferris, Lewis Benjamin, J. Cleveland and Abraham Hand, as candidates for the office, but none of them were ordained. On the 9th of Nov. 1817, it was resolved to set apart brethren William Ward, Elnathan Winans and Lewis Johnston, to serve the church as deacons. In December, the Clerk was directed to invite neighboring churches to send delegates to a council to ordain these brethren, but there is no record showing that such a council was held.

In 1818, it was voted by the church that the monthly contributions shall be disposed of by the deacons at their discretion, for the relief of the poor.

Nathan Cole, Daniel Cole and Lewis Porter were elected deacons in Sept. 1822, and on the 17th of Oct., were ordained by a council, of which Elder O. C. Comstock, was Moderator, and Elder J. Lewis, Clerk.

Benjamin Arrowsmith and William Johnston, were elected deacons March 9th, 1850. I find no minute of their ordination, but the records approve them as faithful laborers for the welfare of the church.

In 1864, Deacons Arrowsmith and Johnston requesting to be relieved, Jared Carle and Tartellus H. King were elected to fill the vacant places. These brethren were ordained at a conference held Nov. 12, 1864, of which Rev. L. Ransted was Chairman, and Dea. J. L. Bloomer, Clerk. Rev'ds. D. Corey, J. B. Smith, F. Dusenbury, I. Child, F. D. Fenner, L. Ransted, S. V. Marsh, and S. H. Saylor, participated in the services.

Deacon Daniel Cole died Oct. 12, 1848. Deacon Lewis Johnston died July 6th, 1849, aged eighty-two years, nine months and twenty-four days. They served their generation well.

Dea. Nathan Cole, died Feb. 10, 1877, at the home of his son Milo V. Cole, in the ninety-seventh year of his age, having held the office of deacon for more than half a century. He had held several civil offices and was one of those men who do well at home without noise or parade, the important duties devolving upon them as parents, as neighbors, as citizens.

LICENTIATES.

John King was licensed by the church to preach the gospel, Sept. 23, 1803. Other licenses were granted as follows: to Phineas Fullerton, Dec. 8, 1804; James Reynolds, June 11, 1808; J. P. Woodworth, Jan. 13, 1821; Barzilla King was licensed Jan. 14, 1814, and was afterward ordained as pastor at Mecklenburg. Thomas Carle received a license to preach, April 14, 1866. He pursued his studies at Rochester, and had just entered the Theological Seminary at Rochester when he died March 8, 1869; a life of great promise being thus suddenly brought to a close.

CLERKS.

The first clerk of the church seems to have been Phineas Fullerton. Thomas Campbell was elected April 9th, 1803, but did not serve. Mr. Fullerton held the office until June 10th, 1809, and to his full and carefully prepared reports we are indebted for the preservation of the early history of the church. He was succeeded by Rufus H. Clark, who served for two years. Lewis Porter was appointed June 13, 1811, and filled the office to the satisfaction of the church for twenty years. Walker Glazier was clerk from 1832 to 1834, when Lewis Porter was re-appointed.

Deacon Porter was very punctual in attending the meetings of the church, and pains-taking in his report of the proceedings. A friend informs me that he was "very choice" of the church book, usually carrying it wrapped in a large silk handkerchief.

A. P. Wixom was clerk for a short time during the absence of Deacon Porter. In 1846, the church appointed M. R. Cole, clerk, Deacon Porter having repeatedly expressed a wish to resign. Mr. Cole was succeeded by George W. Dickerson, in 1850. Mr. Dickerson removing from the bounds of the church, R. R. Hubbard was chosen as his successor in 1852. James Arrowsmith was appointed clerk, Dec. 13, 1856. He was succeeded by Edward Mason in 1864. From 1866 to 1871 the church records were sadly neglected, there being only one entry between those dates. Rev. George Hopkins acted as clerk during his pastorate. Deacon Jared Carle is the present clerk.

In February 1850, A. L. Durand was appointed treasurer and collector. R. R. Hubbard succeeded him in 1853. In 1857, Amanuel Murphy was chosen as collector. In 1862, M. V. Cole was elected treasurer, and Eli Cole collector. Eli Cole was made treasurer in 1863. During several years A. Murphy served the church as

collector, much to their satisfaction. In 1865, Eli Cole was re-elected treasurer, and M. V. Cole collector. Henry Cole was elected treasurer in 1866.

TRUSTEES.

At a meeting held March 9, 1805, it was voted that brothers Joseph Thomas, Abraham Hand, and Silas Ludlow, serve this church and congregation as trustees as the law directs. In Aug. 1806, Joseph Thomas, C. Handley, and Mr. Woodworth were elected trustees for one year. On the 21st of Nov. 1807, the church elected as trustees, Cornelius Handley and Rufus Clark, in Hector, and William Winans, Rufus H. Clark, and William Rappleye, in Ovid.

According to the tables in the minutes the church enjoyed revivals which resulted in many conversions in 1815; 1831, 1839-41, 1844-45, 1853, 1860.

PRESENT OFFICERS.

Pastor, A. C. Mallory; Deacons, J. Carle, T. H. King; Clerk, J. Carle; Treasurer, Arvah H. Cole; Collector, Milo V. Cole. Superintendent of Sunday-School, T. H. King; Chorister, Edwin C. King; Trustees, William B. Cole, Chas. Denison, Joseph Watson, Edwin C. King, E. S. Leggett.

CARDINAL DATES.

1803—2—16,..... Church constituted.
 1803—6,..... United with Cayuga Association.
 1806, (circ.) Log meeting-house built in Ulysses.
 1810,..... Second house built in Covert.
 1815,..... Great revival—Minor Thomas.
 1821—9—5,..... United with Seneca Association.
 1823,..... Meeting-house rebuilt.
 1850—1—16,..... Third house dedicated.
 1876—7—1,..... Centennial Jubilee.

BENNETTSBURG.

On the 15th of Nov. 1809, at the house of Thomas Horton, in the town of Hector, near the head of Seneca Lake, assembled a little band of believers in Christ, to ask recognition as a Baptist church. In the council which had convened in answer to their call, were represented the churches:—Chemung, Romulus, Reading, First Ovid, Second Ovid, Bath, Elmira, Wayne. Elder Roswell Goff, was chosen Moderator, Cornelius Handley, Clerk. The council made inquiry concerning the “leading gifts” of the petitioning members, and voted them fellowship. Elder Goff gave the address of recognition, Elder Amos Eaglestone, the charge. The name of this new body was the First Baptist church of Christ in Hector and Catherine. No list of the constituent members has been discovered. The first covenant meeting was held in the school-house near Bro. Bennett’s; the second, at Sister Peck’s, near Peach Orchard; the third, at Thomas Horton’s, near Watkins. At these three places the monthly meetings were held alternately. On the 10th of March, 1810, James Reynolds was given license to improve his gifts. At a covenant meeting held Oct. 6th, 1810, delegates were appointed to attend the Chemung Association, and to present the petition of the church for membership. They were also instructed to request the Association to ordain James Reynolds to the gospel ministry. The Association met at Burlington, Nov. 9th, 1810, and, resolving itself into a council, proceeded to the examination of Brother Reynolds. The only objection to ordination seemed to be that the candidate was a Free Mason. He was required to renounce the institution “as

far as the thing would admit," and was then ordained. Elder John Caton gave the sermon, Elder Goff, the charge, Elder Eggleston, the hand of fellowship, Elder Thomas Smiley offered the ordaining prayer. Elder Abraham Griffith signed the certificate of ordination with the ministers named above.

Covenant of the First Baptist church of Hector and Catherine. Adopted Nov. 15, 1809, at the house of Thomas Horton, near the head of Seneca Lake.

"We covenant and agree to keep the secrets of the church, to fill our places at her meetings as appointment may require, to attend to the Sabbath as the Lord's day, avoiding other concerns, and not forsake the assembling ourselves together. If difficulties appear, endeavor to meet them in the spirit and meekness of the gospel, attending to them according to the direction given us by our Lord, in Matthew 18:15-16, not to make it public to the world or church if it can be avoided, to defray necessary expenses for the support of the gospel cheerfully as our ability will permit, a part of which is in support of our minister, and to keep our seats at her communion table."

From this time, Elder Reynolds seems to have preached to the church regularly. In Feb. 1813, the church "agreed to come to a plan to try to hire a laboring man the ensuing year for the Elder." In May, 1813, the church appointed S. D. Hubbell and James Mitchell to serve as deacons, "on tryall." A meeting called at Thomas Horton's was to begin on Friday "at sun an hour high, at night." In 1814, after consideration, the church concluded that they had nothing for deacons to do, and so voted to discharge those officers. Some two months later this action was reconsidered, and the deacons were restored to their former standing. Jonathan Hoyt was licensed Jan. 13, 1815.

Isaiah Butler was licensed in July, 1816. On the 4th of Dec. 1816, Daniel A. Balcom was ordained by a council called by this church. Elder Roswell Goff was Moderator, S. D. Hubbell, Clerk. Elder Minor Thomas was one of the delegates, and offered the ordaining prayer. Elder Goff preached the sermon. In 1818, Elder House served the church for a time as pastor. About this time Elder Reynolds removed to the West, but returned the same year. During his absence Elder O. C. Comstock and Elder J. Sturdevant preached to the church, each once a month. On his return Elder Reynolds resumed the pastorate. He was again absent in 1820, when Elder Booth was pastor for one year. .

Delegates were appointed to attend the Chemung Association at Smithfield, in 1824, and were instructed to ask a dismissal in order to unite with the Seneca Association. In 1831, Eli Garrison was elected deacon, and was given license to preach. The trustees were instructed to meet on Saturday, at candle-light, at N. Reynold's store.

On the 10th of Aug. 1833, Elder James Reynolds was honorably discharged from the pastoral care of the church, and was succeeded by Elder S. W. Ford, who remained for one year. During this year the church received thirteen members by baptism, among them Andrew Miller, afterward deacon. In 1834, Deacons Eli Garrison, William Kimble, and David Lacock, resigned as Deacons, and were succeeded by Andrew Miller, and Phineas Bennett. W. Kimble and D. Lacock received a vote of thanks from the church for long and honorable service. Previous to this time, members of the church residing in the town of Catherine had withdrawn to constitute a new church, and as early as 1813, the name of the old church was changed to First Hector. In 1827 or 28, there settled in the neighborhood Phineas Bennett, a man of enterprise and of mechanical skill, who was soon the owner of three mills and a number of dwelling houses, these con-

stituting the hamlet which received his name. He subscribed liberally toward the building of the first meeting-house which was completed in 1830, at a cost of \$1,400. Elder John Sears, of Ithaca, preached the dedication sermon. In Feb. 1835, a council was called to examine Eli Garrison, and to set him apart for the ministry if satisfied. Thomas Dowling, of Trumansburg, was Moderator, U. B. Miller, of Farmerville, Clerk. The council was satisfied with the christian experience of the brother, but thought best to postpone ordination. B. R. Swick became pastor May 9th, 1835, and was ordained on Thursday, Oct. 1, by a council of which U. B. Miller was Moderator, and R. G. Lewis, Clerk. Elder Dowling preached the sermon, Elder Woolsey offered the ordaining prayer.

Now comes a sorrowful period in the history of the church at Bennettsville. The Baptist Bourbons were violently opposed to temperance organizations, Sunday-Schools, and Missionary societies. They separated themselves from their brethren, and assumed to be *the* church. Two opposing parties, and two rival ministers came to the place of worship one Lord's day morning. One minister demanded the right to hold services. The trustees answered him that any further disturbance would subject him to the penalty of the law. He immediately withdrew with his party who called themselves old school Baptists.

The church became weakened and disheartened, when unexpectedly the work of the Lord was revived and they were visited with gracious showers of blessing. So many were the additions that the church was stronger in members than at any preceding period.

Elder Swick resigned in Dec. 1838, and was succeeded by that good man, R. G. Lewis, who was pastor for one year. Deacon Andrew Miller was excused from duty as treasurer at his own request. Elder Elias J.

Wood served the church for a time as a supply. Henry J. Hall was pastor for one year, then Elder Sheardown preached as stated supply for six months. The church enjoyed and highly appreciated the labors of this devoted minister, who visited them frequently on his journeys as an evangelist.

Benjamin Warren became pastor in 1842, and remained for three years. During his pastorate the house of worship was repaired and enlarged. He resigned in April, 1845, and was followed by J. B. Rogers. J. H. Morrison began work as pastor July 5, 1846, and was one of Bennettsburg's most popular ministers. About this time, if the church had any special work to be done, one of two committees was usually appointed to do it. The first consisted of Dea. Miller and Dea. Vaughn, the second of Dea. Vaughn and Dea. Miller.

Rev. T. R. Clark was pastor for two years. He was succeeded by Rev. O. W. Gibbs, whose self-denying labors extended over a period of nine years.

In 1851, Sept. 13, the name Baptist church of Bennettsburg was adopted. From 1852, for twenty years, the records of the church were neglected.

Rev. William Dunbar was pastor for two years 1860-61, and was ordained here, Rev. Geo. W. Eaton, L. L. D., of Madison University, preaching the ordination sermon. He was succeeded, in 1862, by Rev. William Sharpe. He resigned April 12, 1873, after a prosperous pastorate of eleven years. Rev. T. F. Smith, called from Cochection, N. Y., became pastor July 1, 1873. He was followed Aug. 1, 1876, by Rev. Francis Purvis, of Rutland. Both left behind them a good record.

A. D. Clark, the present pastor, began his work here in June, 1878. Since that time he has been permitted to baptize fifteen converts. The meeting-house is valued at \$3,400. parsonage at \$600. A baptistery was built last winter. The church is united, progressive and hopeful.

This church has given to the Association, the Millers and the Sacketts, men and women remarkable as church-workers.

Deacon Andrew Miller has seen active service and has been an able counselor at Bennettsburg, at Lodi, and at Farmer Village, and his four sons are efficient officers and burden bearers in the churches. Thomas, is trustee and S. S., teacher, and Ford L., is deacon, in the church at North Hector. James V., is clerk of the church in Bennettsburg, and Warren L., is the excellent chorister of the Farmer Village church.

The Sackett family is also known in the diaconate. Solon P. Sackett, M. D., is deacon at Ithaca. John C., is deacon at Bennettsburg; Mary E., married deacon Andrew Miller; Roxanna was the wife of Dea. Leroy Becker; Buel S., is deacon at Havana. Philo W. Sackett, son of Dea. S. W. Sackett, died after a short illness, at Hamilton, May 22d, 1871, aged twenty-one years. He had spent nearly six years in Colgate Academy and the University, and was about to graduate in the class of 1871, with the highest honors. Modest and unassuming, he was a deep thinker and a brilliant scholar. His classmates mourned for him as for a brother, his instructors loved him as a son. His was a bright, pure, Christian life.

OFFICERS.

S. D. Hubbell and James Mitchell were chosen deacons May, 1813. William Kimball was elected in March, 1816, Eli Garrison, Nov. 1831. In 1834, Eli Garrison, W. Kimball, and D. Lacock, at their request, were honorably dismissed from office, and Andrew Miller and Phineas Bennett were chosen in their stead. In 1835, Phineas Bennett having removed from the bounds of the church, resigned as deacon, clerk, and trustee. Daniel V. Owen was elected deacon at this time. Ira Reynolds was elected Nov. 7, 1835, William Vaughn and George Becker

in 1839. J. C. Sackett, Feb. 13, 1847. Andrew Morris, and S. B. Sackett, Sept. 20, 1876.

A council for the ordination of deacons was held Oct. 31, 1876, Rev. Thomas G. Wright, of Watkins, preaching, Rev'ds. F. Purvis, and A. D. Abbott, participating in the services. William Vaughn, J. C. Sackett, Andrew Morris, and Seneca B. Sackett were ordained. There is no record of the election of Dea. Lacock.

At first the clerk was elected to serve only during the day of his election. Jared Hoyt served for several months. Asher Wickham, John Wickham, Benjamin Burroughs, and Solomon Broderick also held the office. Israel Lee was elected in 1821, Cyrus Dolph in 1828. His minutes usually state that the church meetings were opened regularly, in due form. Daniel M. Horton was elected Feb. 12, 1831, Eli Garrison, Aug. 11, 1832. He was succeeded by Phineas Bennett in 1833. D. V. Owen was elected July 11, 1835, Ira Reynolds in Dec., of the same year. John Swick, Jr., in 1837. S. W. Sackett, April, 1846. Seneca B. Sackett, April 13, 1872, Jas. V. Miller, Sept. 2d, 1876.

S. D. Hubbell, James Mitchell, and William Kimball were chosen trustees, June 12, 1813. In 1818, W. Kimball, H. Bacon and I. Lee were elected trustees. In June, 1827, the church chose as trustees to build a meeting-house: John Foot, Abraham Brink, W. Kimball, Henry Ayers, A. J. Brown, Samuel Clark, William Vaughn. At a meeting in June, 1830, Phineas Bennett and George Reynolds were chosen trustees. Eli Mason and Hiram Mason were elected in 1831, Mowbray Owen in 1833, Jas. Reynolds in 1834, I. C. Horton in 1835, W. Kimball, R. M. Graham, and Ira Reynolds, in 1837-40, William Vaughn, in 1838-44-48-50, Philo Sackett, 1842-45, Andrew Miller in 1843, W. Vaughn in 1844-48-50, Ephraim Morris, 1849-52, E. Wickham, 1873-76, Buel S.

Sackett, 1873, Isaac Morris, 1873-75, J. V. Miller, 1875.
S. B. Sackett, 1877.

PRESENT OFFICERS.

Pastor, A. D. Clark; Deacons, William Vaughn, John C. Sackett, Seneca B. Sackett, Andrew Morris; Clerk, Jas. V. Miller; Treasurer, I. Morris; Trustees, Isaac Morris, S. B. Sackett, Erastus Wickham; S. S. Superintendent, J. C. Sackett; Assistant, A. D. Clark; Secretary, Jay Fish; Librarian, Monroe Dunham.

A Cemetery Association was formed Sept. 1878, and a fine lot purchased for a burial ground.

The Woman's Baptist Missionary Society has twenty-three members. Officers: Mrs. A. D. Clark, President; Mrs. H. Smith, Vice-President; Mrs. J. Morris, Treasurer; Miss Grace Sackett, Secretary.

The minutes note extensive revivals in 1830, 1838, 1869.

CARDINAL DATES.

1809-11-15, .. Church in Hector and Catherine constituted.
1813,.....Name changed to First Hector.
1814,Deacons discharged and restored.
1824,.....United with Seneca Association.
1827,.....Arrival of Phineas Bennett.
1830,.....First meeting-house built.
1835,.....Rupture: New School and Old School.
1843,.....Meeting-house repaired.
1851-9-13,.....Name changed to Bennettsburg.
1870,.....Meeting-house repaired.

CAROLINE.

The First Baptist church of Caroline was constituted in 1814, with fourteen members.

The first pastor was Benjamin Oviatt. He was succeeded by William Powers, John Sawyer, (in 1819) Samuel W. Ford, Aaron Abbott, and Pliny Sabin, who all officiated before 1834. William Spaulding became pastor in 1834, and, with the exception of one year, 1853-4, (when Rev. Thomas Theal was pastor *ad interim*,) he held the office until in 1862. Granville Gates was pastor from 1862 to 1866; Minor Perry, 1866-68; A. B. Woodworth, 1868-73; A. P. Merrill, 1874-75; A. B. Chase, 1875-76. George Brown, the present pastor, began his labors with this people in 1877.

The church seems to have enjoyed peace and prosperity from its organization up to 1839, when a rupture occurred on account of differences of opinion in regard to the doctrines and practices of the church. The two parties called themselves respectively "New School," and "Old School." The old school held to "particular atonement," and were opposed to missions and benevolent organizations. The pastor, Elder Spaulding, and the other portion of the church, declared for "general atonement," and in favor of benevolent and missionary societies. A large minority seceded, and organized a church known as the old' school Baptist church of Caroline. They built a church edifice in 1843. Their present pastor is Elder Kinner Hollister. Trustees, Jacob Lane,

Geo. E. Stevens, Chas. Bogardus; number of members thirty-two. They claimed to be the original church, and that the other body, adopting modern views of doctrine, had left them. Both parties called councils, from sister churches known to favor their respective views, and each was sustained by its own councils.

The patriarch of the Caroline Baptist church was William Spaulding, who was its pastor for twenty-six years. He resigned, on account of failing health, in 1862, but retained his membership until his death, in 1877. For more than fifty years he was known among the churches as a faithful minister, and he died in the triumphs of faith. When the Seneca Association met here in 1876, he was able to take part in its deliberations, and dismissed its messengers with the apostolic benediction.

The first meeting-house was built 1847, and was replaced by the present comfortable house in 1863. Dedication services were held Jan. 11, 1864, Rev. G. Gates, the pastor, preaching the sermon. The new building cost \$2500, and is estimated as worth \$3000. The church has a pleasant parsonage, valued at \$1,500.

In 1819, the church, then numbering forty-two members, united with the Chemung Association. It joined the Seneca Association in 1873.

According to the church records, Elder Spaulding, after the date of the division, baptised fifty persons; G. Gates, twenty-two; M. Perry, four; A. B. Woodworth, twenty-five; A. B. Chase, eighteen; Geo. Brown, twenty-one.

The following brethren have served as deacons: Isaac Hollister, Charles Cooper, A. Howland, Luther Heath, Benjamin Valk.

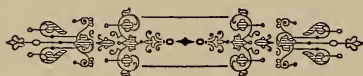
The church has had but three clerks since its organization. Isaac Hollister served for twenty-four years, when he was succeeded by Hiram Cooper, who held the office for forty years. Reuben Merrill is the present clerk.

OFFICERS.

Pastor, George Brown; Deacons, B. M. Valk, Luther Heath; Clerk, Reuben Merrill; S. S., officers: Superintendent, B. M. Valk; Secretary, R. Merrill; Organist, Ella Cooper; Trustees, John A. D. Cooper, Wm. Vorhis, S. J. Pettigrove, Wm. Vandemark, A. Seeley, Ira Bogardus.

CARDINAL DATES.

1814,.....Church constituted.
 1819,.....United with Chemung Association.
 1839,.....Rupture: New School vs. Old School.
 1848,.....First meeting-house built.
 1864-1-11,.....Second house dedicated.
 1873-10-8,.....United with Seneca Association.



ENFIELD.

On the 5th of April, 1817, a meeting of Baptist brethren was held at the house of Judah Baker, in Ulysses, (now Enfield.) Elder John Lewis was chosen Moderator, Chester Coburn, clerk. Other meetings were held May 3d, and May 17th. A council met July 2, 1817, at the house of Elder Lewis. The churches of Ovid, Geneva, and Hector were represented, the first by Elders Thomas, Sturdevant, and several brethren. Elder Starr, of Geneva, was Moderator, C. Coburn, clerk. After the council had examined the letters and articles of faith presented by the brethren, it was voted to fellowship the following named persons as the First Baptist church in Ulysses :

Elder John Lewis, Isaac Beach, Chester Coburn, Jonathan Rolfe, John Hanford, Obadiah Baker, Steph. Mead, Israel Mead, Foster Updike, William Boughton, Susanah Lovell, Jerusha Burgess, Polly Hanford, Eliza Coburn, Nancy Updike, Hila Cuykendall, Olly Burgess, Rachel Osburn, Sally Burgess, Sally Putman, Mary Cuykendall, Adda Sage, Lucinda Lewis, Betsey Beach, Anna Boughton, Sarah Lyon.

The church held its first covenant meeting, July 5, 1817, and voted to receive the twelfth chapter of the Epistle to the Romans as its church covenant. Chester Coburn was elected clerk, and John Lewis was invited to become pastor. It was resolved, "that if any of the members fail to attend the covenant meetings, they shall be dealt with as transgressors." The church met for the communion service once in three months, and in covenant meeting the first Saturday in each month. A meeting

was held Aug. 6th, at the house of Jonathan Rolfe, when Isaac Beach and Chester Coburn were elected deacons.

Many important items of historical interest are entirely omitted in the church records. It is even contrary to rule to find a notice of the time when a pastor begins or ends his term of service.

Elder Job Leach is said to have labored faithfully for two years. He afterward removed to Pennsylvania, where he died. Elder J. P. Woodworth was for nearly nine years an earnest worker in this field. Elder J. F. Stark preached with zeal and earnestness, and was not without his reward. Elder F. Dusenberry seems to have won the confidence and regard of all his people. The last pastor, Rev. A. D. Abbott, has labored earnestly to obtain a church bell and to secure and fit up the pleasant parsonage. It is unfortunate that the records of the church are so imperfect, and it is still more to be regretted that many of the pastorates were so short that they seemed to yield no results deserving of record.

During part of the year 1872, the pulpit was very acceptably supplied by Henry Talmadge, a graduate of Cornell University. Before the church settled its last pastor, Deacon Munson Potter, licentiate, supplied the desk to the general satisfaction of the congregation.

While there is no record of the contributions of the church, yet it has always been in sympathy with the benevolent societies of our denomination, and from time to time has contributed to them.

The church united with the Cayuga Association in 1817, with the Seneca, in 1824. The name of the church was changed, May 5, 1830, to the Baptist church in Enfield.

A meeting-house was built about 1840, at a cost of \$1300. It has been once repaired, and is valued at \$3000. A bell was hung in the belfry in April, 1870, and was the

first church bell in the town of Enfield. The parsonage was erected in 1877, at an expense of about \$1500, and is one of the pleasantest homes in the township.

OFFICERS.

The following list includes first, pastors with date of settlement, second, licentiates with date of license, third, deacons with date of election, fourth, clerks with date of first election.

Pastors: John Lewis, 1817; Chester Coburn, 1820; John Bloomer, 1823; Jonathan P. Woodworth, 1828; J. F. Stark, 1836; J. Leach, 1840; J. J. Fuller, 1842; A. Lawton, 1843; J. F. Stark, second settlement, 1844; C. Nelson, 1847; John Gray, 1851; S. S. Tucker, 1852; Wm. Everett, 1853; Moses Arkills, 1859; D. C. Marshall, 1864; S. A. Beaman, 1870; Enos Perry, 1872; F. Dusenberry, 1874; A. D. Abbott, 1877.

Licentiates: Chester Coburn, Aug. 7, 1819; Solon P. Sackett, Dec. 10, 1853; S. A. Beaman, June 12, 1870; William E. Gould, March 9, 1872; Peter Wicks, Aug. 19, 1873; Munson Potter, March 29, 1874.

Dacons: Chester Coburn, 1817; Isaac Beach, 1817; Stephen Mead, 1820; Joel Bassett, 1830; Reuben Rolfe, 1836; Stephen Gould, 1844; Abraham Zerphas, 1844; Harry Wilcox, 1852; Amos V. Lanning, 1862; Munson Potter, 1864; J. M. Lanning, 1873; Minor T. Rolfe, 1878; Chas. J. Whitney, 1878.

Clerks: Chester Coburn, 1817; John Hanford, 1818; James Tracy, 1819; Daniel Denton, 1824; Chas. Woodward, 1830; B. V. Gould, 1836; A. Zerphas, 1837; W. H. Bradley, 1841; S. P. Sackett, 1843; D. L. Cooper, 1844; H. S. B. Ackley, 1844; H. Rockwell, 1849; T. Wallenback, 1857; J. Wallenback, 1861; A. V. Lanning, 1862; O. Dearborn, 1867; Frank Aiken, 1875; W. E. Gould, 1876; J. C. Haworth, 1878.

PRESENT OFFICERS.

Deacons, Reuben Rolfe, Amos Lanning, Munson Potter, Chas. J. Whitney, Minor T. Rolfe. Clerk, J. C. Haworth. Trustees, Ezra Rolfe, Harrison Lanning, Minor T. Rolfe. S. S. Superintendent, C J. Whitney.

CARDINAL DATES.

1817—4—5.....	Conference formed.
1817—7—2,	First Ulysses church constituted.
1817,.....	United with Cayuga Association.
1821—5—5,.....	Name changed to Enfield.
1824,.....	United with Seneca Association.
1842,.....	Meeting-house built.
1877,.....	Parsonage built.
1878,.....	Bell hung.





FARMER VILLAGE BAPTIST CHURCH.

REV. LEWIS HALSEY, PASTOR.

[Engraved for this Work, from Photo., by W. B. MUNDY.]

FARMER VILLAGE.

On the eighteenth of October, 1819, thirty-eight Baptist brethren in the town of Covert, met at the house of William Rappleye, and resolved to apply for recognition as a church. Elder John Lewis was Moderator, Elder W. W. Powers, clerk. A council convened at the school-house in Farmerville, Nov. 22, 1819, Elder Jonathan Sturdevant was Moderator, Elder W. W. Powers, clerk. The following churches were represented: First Ulysses, Second Ulysses, Second Hector, First Covert, First Ovid, Virgil. The delegates of First Covert were,—Elder James Derthick, Nathan Cole, John Boorum, J. P. Woodworth, Silas Gregg, Daniel Cole, Lewis Porter, Nathan Hall, Ira Scott. Among the delegates from First Ovid were, Abram Bloomer and Gideon Scott. The members of the conference were recognized as a church; the Moderator gave the hand of fellowship, and Elder Philander Kelsey preached. The names of the constituent members were: Elder John Lewis, Abraham Hand, Elnathan Winans, Jesse Dennison, Sylvenus Snell, William Rappleye, Samuel Ferris, Nicholas Rappleye, John Fisher, Samuel Almy, Lewis Johnston, Burgun Covert, Jeremiah Rappleye, Jeremiah Spalding, John Clark, Phoebe Dennison, Abigail Trowbridge, Margaret Smock, Harriet Johnston, Abigail Hand, Lydia Hall, Jane Churchward, Charity Swick, Mercy Winans, Phoebe Stout, Abigail Snell, Ann Covert, Jane Almy, Lana Rappleye, Lydia Brown, Phoebe Ferris, Elizabeth Hoagland, Abigail Spalding, Eleanor DeLong, Polly Johnston, Sally Kennedy, Catherine Covert, Isabella Kennedy.

The first covenant meeting of "the Union Baptist church of Christ," at Farmer Village, was held Nov. 27, 1819, when the organization was completed by electing Jeremiah Rappleye, clerk, and Elnathan Winans and Lewis Johnston deacons. It was voted that if brother or sister had aught against another, it must not be brought before the church until gospel steps had been taken, and not then unless it could be substantiated by testimony.

At a meeting held Jan. 6th, 1820, Elder Minor Thomas being Moderator, Elder John Lewis was engaged to preach statedly for one year, his salary to be one hundred and fifty dollars, all to be paid in produce. Evidently the ministers in those former days either labored with their own hands to supply their necessities, or else were clothed by charity. The wheat paid was to be reckoned at six shillings per bushel, the corn at four shillings per bushel. Brethren Jeremiah Rappleye, Samuel Almy, and Lewis Johnston, were appointed a committee to take an estimate of the brethren's property.

On the third of January, 1820, the church met for covenant meeting at brother Peter Rappleye's barn. In May of this year, a committee was appointed to meet sister churches in conference at Thomas' settlement, to inquire into the expediency of forming an association of the churches between Seneca and Cayuga lakes.

In 1823, Jeremiah Rappleye was elected chorister, and according to the recollection of a member of the congregation, it was his custom to "line" the hymns as they were sung.

On the 2d of August, 1823, a special church meeting was called for the purpose of inquiring into differences between brethren. This was the beginning of sorrows. It was claimed that some of the brethren were using improper means to put Elder Cooper in place of Elder Lewis. The first meeting struck the key note of many which were to follow. The whole difficulty was "amica-

bly settled," and again, according to the next entry in the minutes, was all unsettled.

At first, the matters in dispute were to be referred to a committee, consisting of Elders O. C. Comstock, O. Warren, and C. Coburn; but Elder Warren died before the committee could hold a meeting. A council of four churches was called by the pastor. Some of the aggrieved brethren refused to recognize the authority of this council. When the church met in covenant meeting, a "general declension" was complained of. Another council met Oct. 22d, 1823. Among the delegates were Elder John Caton, of Romulus, and Deacon Allen Pease, of the First Ulysses church, the latter still (1879) in the enjoyment of vigorous health. The council cautioned the church against jealousy, bitterness, and strife. This council was called to bring the difficulty to a "final end," but at the next church meeting, by a majority vote, the whole matter was re-opened. At the succeeding meeting the church, after humble confession, "voted unanimously, and by voluntary consent and agreement, that all former difficulties are this day amicably settled to the satisfaction of the whole."

Elder Lewis resigned March 6th, 1824. A committee reported that there was a possibility of their being able to secure the services of Elder O. C. Comstock, to preach every other Sabbath, and that in their opinion "it will be for the happiness and prosperity of the church to get the said O. C. Comstock." Unhappily for the church, the services of Elder Comstock could not be secured, although he preached for a short time as a supply. In 1824, Edward Hodge, a licentiate from Hamilton, was chosen pastor. The church needed an experienced leader. Some of the brethren objected to the "act of equality," which had been passed by the church. The record soon shows us the church sick with the "old complaint," (*sic*) as the clerk expresses it, which had troubled her sorely in the

days of Elder Lewis; but the brother who called up the matter said he would not complain to the church, but to the Lord. It was voted to refer the matter to a committee of ministers, their judgment to be a "final and conclusive end of the difficulty." Then followed "confusion worse confounded." The church was divided into two parties, each claiming to be the only true church. Each excluded the members of the other. The natural results of disputed authority followed. One brother refused to deliver the church book, and the deacons of the other party were directed to prosecute him. Later in the history of the church, one of the brethren thought himself justified in refusing to give up the key of the meeting-house.

Rev. S. W. Ford became pastor July 1, 1826. One brother was called upon to state his reasons for not walking with the church. He began, and continued, and "the day being spent, the meeting closed with prayer. Letters were granted to members who wished to constitute a church at Scott's Corners. "There appeared to be a considerable solemnity on the minds of some of the brethren." A persistent but unsuccessful attempt was made to secure the services of Elder Aaron Abbott. A special church meeting was called, "to set in order things that are wanting." At that meeting, on a test vote, eight sisters and one brother voted aye, and eight brothers voted nay. So another council was called, the list of churches beginning with,—*"First Appletown church, in Romulus."* At the next meeting, the celebrated Elder Peter P. Roots was Moderator. It was voted that the sisters have not an equal right with the male members to vote in matters of discipline. Then followed division, mutual exclusions and recriminations. As the account proceeds, we read of the "darkness of the times," of the "darkness which rested on the minds of the brethren," of

the "prevailing darkness," and of a "general coldness." The flame of sacred love seems to have been almost extinguished. Council after council had been called, but the end was not yet. Another council met in August, 1828, of which Elder Aaron Abbott was Moderator, and Elder E. Hodge, clerk. The council dispersed, after advising the Farmerville brethren never to call for them again on this business, as it was beyond their power to assist them. The seceding party (the majority) employed Elder Jacob Fisk as pastor for one year. An attempt was made to secure the services of Elders Alfred Bennett and Daniel Hascal, to act as mediators, but it appears to have been unsuccessful.

In the preamble to the record of the proceedings of the last council, the one party states that "we, being the minority of said church, and but fourteen in number, two males and twelve females, convinced that it was our duty, under existing circumstances, to use some extraordinary means to save ourselves, preserve our standing, and secure to ourselves the privileges of the incorporated church at Farmerville, as our last resort, did withdraw the hand of fellowship from those opposed to us, and did declare our independence on the 24th day of May, 1828." This was what we might call a strong minority. The council last mentioned, assembling Feb. 10, 1830, was a very large one, fifteen churches being represented. Elder W. W. Brown, of Romulus, was Moderator, Elder John Sears, clerk. Both parties bound themselves to abide the action of this assembly. The council decided that the party under the ministry of Elder Ford, were nearest the gospel ground, but thinking that both parties had erred, decided that any brethren of the other party could have letters to join other churches, a committee being appointed to grant such letters in behalf of the council and of the church.

This division was almost a death blow to the church, She retained her visibility, but her force was almost spent. She returned to occupy her accustomed seat in the associational gatherings, but to take a low place. She had reported over one hundred members, now she is reconstituted with fourteen, and appears at the Association with but thirty. It was a time of darkness, but we do not hear one word of despair. The two brothers and the twelve sisters had brave hearts, and were willing to work. They kept up their organization; they retained their pastor; they sustained the appointed meetings of the church. Their patience had its perfect work. The two male members mentioned above were William Rappleye, and Burgun Covert.

Elder Ford was succeeded by Elder N. N. Whiting, in 1832. The church held a protracted meeting of one week, and a number of converts were baptised. Elder H. B. Dodge became pastor in 1833. He was succeeded by Elder U. B. Miller, in 1834. In 1836, Elder Thomas Dowling preached for a short time as a supply. Elder Bradbury S. Clay was pastor for one year. This was a season of short pastorates. Elder Richard Woolsey became pastor May 7th, 1837, and labored faithfully for four years. Elder Miller assisted the pastor in a meeting of days, beginning on the 16th of January, 1841, and there were numerous additions to the church. Elder Woolsey resigned in May, 1841. An important business meeting was held in June, when it was resolved that "at all subsequent periods all the male members shall pay the sum of one dollar yearly on salaries. This was called "the one dollar sacrifice money," "and for the faithful performance of the above resolutions we mutually subscribe our names:" Smith Ryno, H. Rappleye, T. M. Swick, J. J. Brown, J. Teed, D. Ellis, H. W. Ford, J. Swick, J. Brokaw, J. P. Rappleye, J. Austin, J. Shepherd, N. G. Pinney, A. M. Williams, P. Bassett. That list

shows who cared enough for the church at this time to attend a business meeting. Church business is not transacted by the miraculous intervention of Providence.

Peter Goo became pastor in July, 1841, and Pierpont Bassett, Firmon Holton, and D. Ellis were appointed a committee to raise his salary by subscription. The amount of property "given up" by the church, as reported by a committee, Nov. 20, 1841, was sixteen thousand nine hundred dollars. In 1845, A. J. Ellis, a licentiate, supplied the pulpit for several months.

Rev. William McCarthy became pastor April 4, 1846, and remained as such for six years. During his administration, was built the parsonage, which is still owned by the society. In 1847, died two of the most venerable and respected members of the church, Rev. Richard Woolsey, and Brother Jeremiah Rappleye.

Elder McCarthy resigned in 1851, and the pulpit was filled for a short time by Elder B. Capron. Rev. J. W. Wiggins was the next pastor; he also remained for six years, and is remembered as a faithful servant of his Master. In 1853, he was assisted in a series of meetings by his brother-in-law, Elder O. Montague, and many of the congregation were received as candidates for baptism. Among those baptised at this time, was Winfield Scott, afterward Captain, and Chaplain in the 126th Regiment, N. Y. S. V., and since pastor at Leavenworth, Denver, and San Francisco.

Rev. E. Weaver was settled in 1858, remaining two years. He was assisted in a protracted meeting by the well-known Evangelist, Rev. Henry G. Dewitt, and in one year sixty-three members were added to the church by baptism.

Elder Weaver resigned, May 1, 1860, and John Boorum, C. V. Covert, and J. B. Scott, were appointed a pulpit committee.

Rev. J. B. Smith began his work as pastor, June 1, 1860, and during the six years that he was the earnest, watchful, skillful leader of this people, the church in Farmerville gained and held a position decidedly in advance of any it had previously occupied. The increase in membership was not great but was gradual and certain. Every day the church grew stronger in influence, and stood higher in honorable self-respect.

The first step taken, under this active as well as acting pastor, was to repair the parsonage, then, as was the case ten years afterward, sadly in need of such labor. The next step was to build a new house of worship. For this purpose, pastor Smith secured subscriptions amounting to between six thousand and seven thousand dollars. The church resolved to arise and build. L. Hinman, Jacob Boorum, B. E. Bassette, and William Longstreet, were appointed a committee on plan; L. Hinman, B. E. Bassette, Jacob Boorum, Joseph Sniffen and J. P. Rappleye, building committee. The subscription list shows that there were many magnanimous men, and noble women not a few, who were willing to make sacrifices in order to build this second temple. The names of the donors are recorded on the church book, and we trust in a more enduring record. The corner-stone was laid July 5, 1861, Rev. J. B. Smith giving an address, Rev'ds. B. Bassler, M. Swick, D. Corey, E. Marshall, C. A. Votey, participating in the services. Numerous papers were deposited, including records of the Baptist church, presented by J. P. Rappleye; of the Reformed church, by Rev. B. Basslar; of the Reformed Sunday-School, by James C. Knight; of the Universalist church, by Scott Boughton; of the Public School, by Lyman B. Parshall; of Farmer Village, by Ira Almy; of the Cemetery Association by James C. Knight; of the Masonic Lodge, by Charles Kelly; of the Town Hall, by P. H. Hinman. The church is of brick, with cut stone foundation, door-way

and arches, 57 x 82 feet, chapel 28 x 36, of the composite order of architecture, walls tinted, windows of stained glass. It has an attractive home-like appearance. "Moreover," says a gentleman, not a Baptist, in a recent appreciative article, "it is a very hospitable church; no stranger need ever wait at the door." The well-known architect, H. N. White, of Syracuse, drew the plan; John Smith was the builder.

Meetings were held for four weeks in 1862, Rev. A. B. Earle assisting the pastor. The church was revived and a number of candidates were received for baptism. Nicholas Rappleye, a respected and venerable member of the church, died at the home of his son, Sylvester Rappleye, near Trumansburg, Aug. 28, 1863.

Here begins the record of the brave men who fell in the Union army.

"No chiseled catacombs nor tombs enclose
With spice and sweet perfume each fallen son!
No monuments arise where they repose,
With pictured scenes of battles they have won!
But millions keep the record they have made
And will not let their sacred memory die;
Within a nation's heart their forms are laid
Enshrined in love—embalmed our soldiers lie."

[A. L. CHILDS.]

Edwin Covert died in the army, near New Orleans, Feb. 2d, 1863. Mortimer Rappleye and Arcelus Smith died in the service in 1864. Isaac Miller died in the hospital at Salisbury prison, North Carolina, Oct. 14, 1864.

In December, 1865, Rev. J. B. Smith, on account of continued ill health, handed in his resignation. This is the only time in the history of the church, when the records show that any demonstration was made at the resignation of a pastor. This was the case, perhaps, not that the brethren loved other pastors less, but because they loved pastor Smith more. Rev. Maris Gibson began his labors March 18th, 1866. He remained for one year, and was succeeded by Rev. M. W. Homes, from Romulus.

On the 14th of November, 1868, the church met at a special meeting and elected as deacons: B. E. Bassette, John Brooks, W. W. Boorum, and A. J. Rappleye. A protracted meeting began Dec. 1st, the pastor being assisted by the revivalist Rev. Geo. Balcom. Fifty converts were baptised, among them the venerable sister Betsey Dunning, in the eighty-first year of her age. This year died two of the most aged and respected members of the church, who had labored perhaps as zealously as any others in her service, and were made honored instruments in the hands of God of advancing and sustaining her prosperity. Deacon William Rappleye died Oct. 29, aged ninety-five years five months and two days. Deacon John Boorum died Nov. 23, aged seventy-four years and twenty-eight days. The labors of pastor Homes ceased Nov. 21, 1869; and for a time the pulpit was filled acceptably by Rev. John T. Beckley, of Rochester.

Rev. Curtis B. Parsons, who had just been graduated at the Rochester Theological Seminary, began his services as pastor May 1st, 1870, receiving a salary of eleven hundred dollars with use of the parsonage. This was the largest sum the church had ever paid a pastor. Louis J. Gross, a student at Hamilton, was granted license to improve his gift. Mr. Parsons was ordained June 15, his father, Rev. I. S. Parsons, preaching the sermon, Rev. Peter Goo, of Ovid, giving the charge to the candidate, Rev. C. J. Shrimpton, of Ithaca, the charge to the church. Mr. Parsons resigned in September, 1873, and the church was without a minister until Feb. 1, 1874, when the present pastor Rev. Lewis Halsey, accepted a unanimous call to the pastorate. In the interval, the pulpit was acceptably supplied by Rev. H. S. Westgate, now of Cortland, and by Rev. A. M. Mann, D. D., of Farmer Village.

There are probably few communities in which is manifested more of the spirit of Christian union than is seen

in Farmer Village. The congregations of the Reformed and Baptist churches meet once each month for Union service. When the Baptist church was building in 1862, and when the Reformed church was repaired in 1877, both congregations worshiped together. In Aug. 1879, the consistory of the Reformed church passed a series of resolutions from which we quote the following: "Resolved, that we will cherish and endeavor to perpetuate the fraternal and union feeling which has grown up between the pastors and members of our respective churches." Signed by Rev. Philip Furbeck, President; D. C. Wheeler, Secretary.

The church has a prosperous and well officered Sunday-School. For twenty years J. P. Rappleye was its faithful Superintendent. Thirty-five members of the school enlisted in the Union Army. Can any church show a more honorable war record?

The Farmer Village church has for many years enjoyed almost uninterrupted peace, and has made slow but steady growth. Two prayer meetings are now well sustained, and as the prayer-meeting is an index of spiritual power, the church of Farmer Village may look to the future with courage and with hope.

The first meeting-house was built in 1823, at a cost of about \$3000. It was thoroughly repaired in 1842. The parsonage lot was bought in 1874. Fayette Allen, John Boorum, Pierpont Bassette, Sylvester Rappleye, and J. P. Rappleye, were a committee to build a parsonage house. The sweet toned bell, one of Meneely's best, was purchased in 1859, and cost \$620. Estimated value of church property, \$16,000. Oldest member, Jude Tunison, formerly a slave, and one of the constituent members of the church.

OFFICERS.

The following list gives the names of the deacons with the date of their election :

Elnathan Winans and Lewis Johnston, Nov. 27, 1819; William Rappleye and Mahlon Covert, Feb. 2, 1833; Abraham Swick, 1836; Daniel Mizener and Jas. Brown, April 1836; John Boorum and Cornelius V. Covert, Nov. 5, 1842; B. E. Bassette, John S. Brooks, W. W. Boorum, and A. J. Rappleye, Nov. 14, 1868. The four last named, with the exception of the lamented John S. Brooks, are the present deacons. The church has been happy in the selection of its officers, calling to serve as deacons able, earnest, sober minded men, who have faithfully discharged the duties of their office.

Licentiates: Winfield Scott, the date of whose license is not given, and Louis J. Gross, licensed April 2, 1870.

Clerks: Jeremiah Rappleye, elected Nov. 27, 1819; Joseph Dunlap, April, 1825; William Boughton, June, 1825. During the troublous period, Bergun Cövert was clerk. After reconstruction, Fayette Allen was clerk for six years. John P. Rappleye was elected Oct. 8, 1835, and for nearly forty-three years has faithfully performed the duties of his office. The society was incorporated April 3, 1824, and the church and society has had as clerks, Samuel Almy, Jacob S. Rappleye, Wm. Smith, James M. Rappleye, and lastly, B. E. Bassette, elected in 1861.

The following persons have served as trustees:

Jeremiah Rappleye, Samuel Almy, William Rappleye, Jacob S. Rappleye, Abraham Hand, Lewis Johnston, Abram Bloomer, Fayette Allen, Lemuel Bassette, J. P. Rappleye, D. Mizener, Hiram Rappleye, Harmon Jones, Ira Almy, Nicholas Rappleye, John Boorum, Ansel Rappleye, Firmon Holton, Hamilton O. Mundy, Jas. B. Scott, Jas. M. Rappleye, Tunis S. Rappleye, Ira C. Johnson, B. E. Bassette, Joseph Sniffen, Hudson Rappleye, L. Hinman, W. W. Boorum, J. B. Bassette, George Rice, William Longstreet, Jacob Boorum, William B. Mundy, Ira C. Hall, Addison Boorum.

William Rappleye and J. P. Rappleye served each four terms; Fayette Allen, John Boorum and H. O. Mundy each three terms; Lemuel Bassette, Ira Almy, Nicholas Rappleye, J. B. Scott, Jacob Boorum and J. B. Bassette, each two terms, L. Hinman was elected for a fourth term but resigned before his term expired. William Longstreet is now serving his fourth term. Mr. Hinman died in 1873, and his zealous labors in behalf of the church are held in grateful remembrance. Jacob Boorum and Ira Almy received a vote of thanks for their faithful labors in behalf of the church and society.

Joseph Sniffen, Hudson Rappleye and Jacob Boorum were trustees at the time of the building of the present church, and received from the church and society a unanimous vote of thanks for their able, arduous and satisfactory services.

PRESENT OFFICERS.

Pastor: Lewis Halsey. Deacons: B. E. Bassette, John Brooks, (dec'd) W. W. Boorum, A. J. Rappleye. Church clerk: J. P. Rappleye. Society clerk: B. E. Bassette. Trustees: Ira C. Hall, Addison Boorum, Wm. Longstreet. Treasurer: William Longstreet. Chorister: Warren L. Miller. Organist: Mrs. Elizabeth K. Willers. Welcoming Committee: Hudson Rappleye, Wm. Longstreet, Charles Bogart. Sexton: George Bogart.

Sunday-School Superintendent: B. E. Bassette; Secretary: A. J. Rappleye; Treasurer: J. L. Ryno; Librarian: D. La Tourrette. Teacher of Bible Class: Hiram R. Covert; Chorister: Homer Boorum; Organist: Miss Alice E. Bassette.

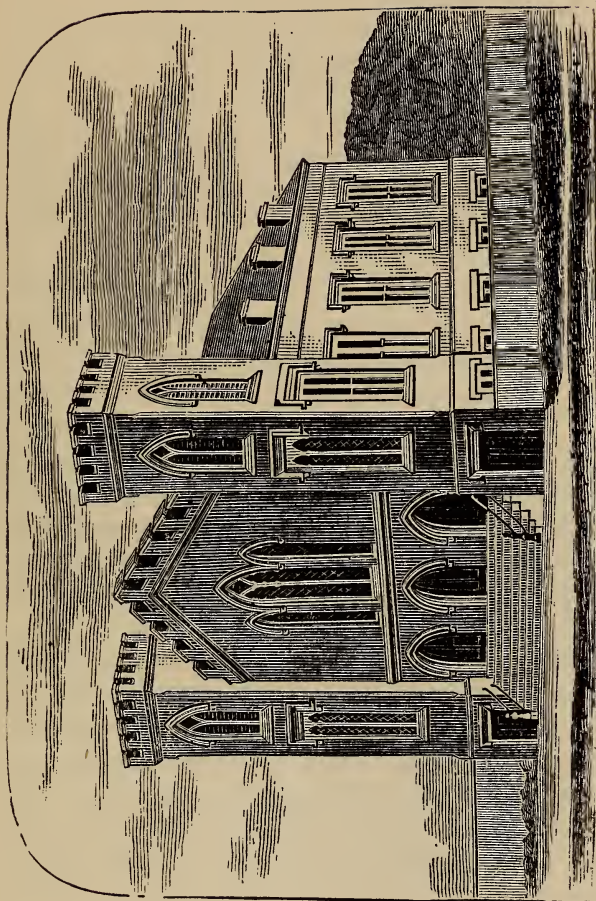
Woman's Baptist Missionary Society: President, Mrs. Andrew Miller. Secretary, Mrs. Mary B. Dickerson, Treasurer, Miss Louisa Boorum.

Ladies' Social Organization: President, Mrs. A. J. Rappleye. Secretary, Mrs. Ira C. Hall. Treasurer, Mrs. J. L. Ryno.

CARDINAL DATES.

1819—10—18,.....	Conference formed.
1819—11—22,.....	Church recognized.
1821,.....	Unites with Seneca Association.
1823,.....	First meeting-house built.
1824—4—3,.....	Society incorporated.
1825,.....	Division and sorrow.
1830—2—10,.....	Reconstruction,
1842,.....	Meeting-house repaired.
1847,.....	Parsonage built.
1859,.....	Bell bought.
1861—7—5,.....	Corner stone of church laid.
1862—2—25,.....	Meeting-house dedicated.





FIRST BAPTIST CHURCH OF ITHACA.

REV. HERMON F. TITUS, PASTOR.

ITHACA.

For the following sketch, I am indebted, chiefly, to the interesting history of the church in Ithaca prepared by Pastor Hermon F. Titus, and read at the Jubilee exercises, May 28, 1877.

The Baptist Conference of Danby was constituted Sept. 25, 1821, by twenty-three members who had been dismissed from the church then of Spencer, now of W. Danby. It was recognized as a church Nov. 13, 1821, by a council in which were represented the churches: Second Ulysses, Dryden, Spencer, and Third Ulysses. O. C. Comstock was Moderator and preacher. Rev. Phineas Spaulding, who was accompanied by his son, William Spaulding, a licentiate, gave the charge to the church. In 1822, a council was called to ordain Iram Hawes and Ephraim Smith as deacons.

A marked contrast is noted between the present and the early manner of setting apart deacons. The candidates were called upon to relate their Christian experience, to give their views of doctrine and of the office and duty of a deacon. Then, their call to this ministry being approved, they were solemnly set apart by prayer and the laying on of hands, receiving an impressive charge, and the hand of fellowship.

The church became a member of the Seneca Association in 1822. It was a feeble band and owned no place of worship, meeting usually at Brother Jessup's. Chester Coburn was pastor until July, 1825, when he was succeeded by Caleb Nelson.

Many facts of interest might be gleaned from the records of the church during its experience in Danby. It maintained a strict discipline. After exercising its authority it quotes the text: "And whatsoever ye shall loose on earth shall be loosed in heaven." It is refreshing to find that "one characteristic of church life is not engrossed by modern churches," since the clerk writes,— 'found a union, but a very alarming degree of stupidity in the church.'

Many of the members of the church resided in Ithaca, and in the autumn of 1826, Elder O. C. Comstock, and Elder J. R. Burdick persuaded the brethren "to remove their standing as a church" to that village. The first meeting in Ithaca was held at the Court House, Oct. 18, 1826. Rev. O. C. Comstock, pastor of the Trumansburg church, was engaged to preach to the church once in two weeks.

That winter is remembered as the time of the great awakening. The whole community seemed to feel the presence of the Spirit. Elder Sabin, the Methodist pastor, "most powerfully shook the bush," as he expressed it. The well remembered Dr. William Wisner, then pastor of the Presbyterian church, entered into the work with his accustomed impetuosity. Religion was the general topic of conversation. Every place, almost, became a place of prayer. We are reminded of the days of Jonathan Edwards. The people agonized in prayer, and could not sleep for anxiety, as they thought of their own sins, or of the danger of the impenitent. All the churches were revived and strengthened. The Baptist church received constant additions. The ordinance of baptism was administered on almost every Lord's Day.

Dr. O. C. Comstock writes from Trumansburg to the editor of the Baptist Register, Oct. 25, 1826.

"I commenced preaching in Ithaca, June 18th, and have continued my labors there every second Sabbath.

The place of meeting has been the Court-House, which was generously opened for our accommodation. At first our assemblies were rather small, but soon increased to a considerable congregation."

He speaks of the gift by Surveyor General Simeon DeWitt, of a site for a house of worship, of the removal of the church from Danby to Ithaca, and of the welcome aid he had received in his labors from his beloved brother Elder Burdick, of the city of Washington. Dr. Comstock was at this time serving as a missionary of the State Convention. He writes, Jan. 1, 1827: "The revival in Ithaca continues. It is indeed great and glorious. Since my last communication I have had the happiness to administer the humbling and significant ordinance of baptism to eighteen rejoicing disciples."

Elder John Sears became pastor May 10, 1827. An organization was effected under the statute law, May 28, 1827. David Woodcock, Esq., Jabez Howland, Wm. Mott, Dr. Geo. W. Phillips, Phineas Bennett, Julius Ranney, Jedediah Beebee, Luther Gere, Esq., and W. P. Burdick were elected trustees.

The church now entered vigorously upon the work of building a house of worship. Elder Sears was sent out on a collecting tour, and seems to have been architect-in-chief. Like Nehemiah, he inspired the weak, encouraged the strong, refused to listen to the faint-hearted, and hurried on the work. Yet his task was no easy one, and it was not until several years afterward that his people saw the walls of their Zion erected, and their temple ready for consecration.

"The denominations already in the field were not well-disposed towards the innovators. In those days Baptists were not as well-known as at present. They were not then in numbers and influence the second denomination in the world. Instead of 2,000,000 communicants, they numbered only a few scattered thousands. They were

reviled and hindered. Their baptism was made a laughing-stock, and their convictions ridiculed. Their neighbors were not at all inclined to brook the near approach of such a bigoted sect. A pastor upon one occasion entered the covenant-meeting of the little church and in a benignant way advised the conventicle to disband, not to attempt any such foolish project, but rather to unite with his congregation and thus prevent the multiplication of sectaries. We have inadvertently assumed the tone of a partisan, led thereto by the contemplation of the spirit of supercilious intolerance which then pervaded the religious atmosphere. Another incident of the times is in point. Elder Sears was engaged in delivering a series of discourses upon the peculiar tenets of the faith which he professed. A brother minister one afternoon dropped in to listen. At the close of the sermon, the visitor, with a modesty and courtesy seldom met with, arose in the congregation and invited them to attend his Bible class upon the following Sunday, where the subject just discussed by the Elder would be treated in its true light. The next Sabbath found the Elder in his neighbor's Bible class, not, we fear, in a very docile mood, for he returned therefrom to his own congregation and impertinently preached from the text found in Proverbs 18:17: "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him." We have no disposition to portray our Baptist fathers as martyrs; for it must be admitted that they did not display very much of that meek spirit which turns the other cheek. We present these incidents in order to make manifest the character of antagonism which marked the time. We may be grateful that a love which rejoiceth in the truth wherever found and thinketh no evil, has secured more sway in our day."

The meeting-house was completed in 1831, at a cost of about seven thousand dollars. Elder N. N. Whiting as-

sumed the pastoral office, March 6th, 1831. A revival followed, resulting in upwards of thirty-five baptisms.

Two other short pastorates succeeded Mr. Whiting's, those of Elder J. R. Burdick and Elder Calvin Philleo. "At that time it was the custom of the church to employ their pastors by the year. At the close of each year's service it was usual to attempt to ascertain the minds of the brethren and sisters as to the desirability of renewing the engagement for the ensuing year. This furnished opportunity for the expression of any disaffection towards the pastor, and was a frequent cause of separation between pastor and people. These yearly occasions of debate must have been sources of confusion to Christian activity on the part of the church and of humiliating and embarrassing solicitude on the part of the pastor."

The church was now struggling under a debt of two thousand dollars. This debt Mr. Philleo, "a man of vigorous though somewhat eccentric habit," succeeded in liquidating. He also secured for the church a bell, and left his people much stronger financially than when he came among them. He was a pronounced abolitionist, and never hesitated to champion the cause of the oppressed.

Mr. Philleo resigned in 1834, and the church was supplied during the next winter by Jacob Thomas and Miles Bronson, two Hamilton students who were about to go as missionaries to India. The Lord was with his people to revive his work. Elder Knapp, the well-known evangelist, came in January and conducted a meeting which continued for six weeks. It is believed that more than two hundred were converted. All the churches in the village received accessions.

Rev. C. G. Carpenter became pastor May 3, 1835. "It fell to him to organize the crude products of the recent revival, and to instruct the fresh converts in the faith, a difficult task but well accomplished." D. C. Wait, a

licentiate of this church, was ordained in 1836, at Homer, but was soon called from labor to his rest. The church had again suffered itself to be led into a financial quagmire, and Mr. Carpenter's pastorate seems to have been a struggle to extricate it. He resigned after three years of faithful toil, the church accepting his resignation with great reluctance. In 1837, the contribution of the church for Home Missions exceeded one hundred dollars, "an accomplishment well worthy of emulation."

Rev. S. S. Parr next accepted a call to the pastorate, and is remembered as an eloquent and convincing preacher, and an able debater. The church received large accessions. Mr. Parr was a Baptist of the Baptists, and soon became involved in a wordy war with a brother pastor, in which both seem to have lost their tempers.

Rev. David Bellamy was pastor for seventeen months, and was much beloved by the church. He was assisted in a series of meetings by Elders Blain and Nickerson, and converts were multiplied. Greatly to the regret of the congregation, he resigned, in 1841, to accept a call to New York City.

The next pastor was Rev. Jirah D. Cole. He remained nineteen months, being dismissed at his own request, May 15, 1843. His name is held in high esteem. He sustained two severe bereavements in 1877, in the death of his wife, and also of his son, Jirah D. Cole, Jr., who was well-known in Ithaca, in 1848-49.

Rev. H. L. Grose, now editor of the Ballston Journal, Ballston, Spa. N. Y., was the next pastor, remaining for nearly one year. His name also is recalled with pleasure. Rev. A. Jackson was called to the pastorate in April, 1844. "Soon after his arrival the clerk records: 'There is evidently an increase of religious interest.' But this is not peculiar to the coming of this pastor. We might have remarked the same in several other instances. We are led to query whether pastors are reservoirs of spiritu-

al life; also, to direct attention to what must already have been observed, that the history of the church amounts to but little besides an account of pastors and their relations to the church. A new minister comes, there is renewed activity in the church. The interest augments for a time, then subsides; then it is time for him to depart. We cannot believe this the normal plan of church development. What a different task would be ours at this hour if we were tracing the growth of a spiritual body uninterrupted by the accidents of pastoral changes, and pursuing without deviation of policy the path of 'growth in grace' and attainment of love, the bond of perfectness!"

At this time, B. B. Gibbs and David Atwater were licensed to preach. Two persons were excluded for their connection with Millerism. Mr. Jackson resigned in Oct. 1848. During his pastorate arose an unhappy controversy concerning secret societies, the institution of Odd Fellowship being the alleged *bete noir* which disturbed the minds of some of the brethren. A division of the church was the result, and the Berean church was constituted.

Rev. Fred Glanville accepted a call to the pastorate in April, 1849, but his stay was short. In February, 1850, Rev. William Cormac was called from Trumansburg, and the church once more saw a period of prosperity. His coming was like the coming of refreshing showers to the parched and thirsting earth. The church was revived, sinners were converted, and the records speak of many baptisms. Mr. Cormac was an eloquent preacher, a faithful pastor, and a man of peace. So happy was the influence he exercised, and so extensively did brotherly love prevail, that the aggrieved brethren of the Berean church were cordially invited to return to their old home, and the majority, in the same fraternal spirit, accepted the invitation. After a pastorate of two and one-half years, Mr. Cormac accepted a call to Mendon, Monroe Co.

Rev. J. M. Harris, of Amsterdam, N. Y., was invited to serve as pastor in Sept. 1852. It is stated that the only objection to his call was made by two brethren, on the ground that "he preached from notes," but this, according to Mr. Titus, must have been a propitious sign, since "his pastorate was the longest and hence the most prosperous in the history of the church." During the years of his ministry, peace prevailed, the work of the church was steadily carried forward, the blessing of the Lord rested upon his people, and baptisms were frequent. At this time, the church reached the acme of its numerical prosperity, reporting three hundred and fifty-two members. But in the midst of this prosperity, affliction came upon them to try their faith. Their uninsured meeting-house was burned, Jan. 11, 1854. Undismayed under the leadership of their brave pastor, they at once began preparations to rebuild. Nobly and with great self-sacrifice the work was carried forward, and the second temple, built at a cost of \$10,000, was completed in the autumn of 1855. After a pleasant pastorate of twelve years, Mr. Harris accepted a call to Rome, N. Y., leaving the church strengthened, united, and prepared for future labors.

Rev. J. N. Folwell was called from Easton, Pa., in 1865, and was pastor for four years. His labors were also blessed to the upbuilding of the church, and he baptised many converts. Special attention was given to doctrine and discipline. The large annual contributions showed a remarkable growth of the spirit of benevolence. Toward the close of his pastorate, the spirit of discord again manifested its presence in the church, bringing with it alienation, dissention, and at last division. An independent church was again constituted, and was recognized, six years afterward, as the Tabernacle Baptist church of Ithaca. Mr. Folwell resigned in 1869, to accept the secretaryship of the New York Baptist Education Society, and for several months the pulpit was sup-

plied by S. Hobart Adams, then a student in the Theological Seminary, at Rochester. This noble young man, honored and loved by all, was called home at the opening of a life of richest promise, March 5th, 1870.

The next pastor was Rev. C. J. Shrimpton, who began his work here Nov. 1, 1869. During his ministry dissensions were healed, the church was united, and the foundation was laid for future work. The audience room of the church was renovated and made attractive. After a pastorate of four years Mr. Shrimpton, to the deep regret of the church, accepted a call to Fayetteville, N. Y. In 1874, Rev. E. T. Hiscox, D. D., now pastor at Mount Vernon, N. Y., supplied the desk with great acceptance.

Rev. C. A. Harris was the next pastor in charge, and entered upon his work with enthusiasm. His labors were blessed to the ingathering of many of the youth of the congregation, and his resignation, taking effect April 1, 1876, was received with general surprise and regret. While the church was without a pastor, Rev. Horace L. House, now pastor at Minneapolis, preached for a time as a supply, and his presence was always welcome,

Rev. Hermon F. Titus was called as pastor Sept. 1, 1876, and was ordained on the 31st of the same month, Rev. J. J. Lewis, of Madison University, preaching the ordination sermon. Mr. Titus' first work was to attempt to free the church from debt. This work was so soon accomplished that at their semi-centennial anniversary, May 28, 1877, the church could say: "We 'owe no man anything but to love one another.'" The historical sketch continues: "The cheerful co-operation and hearty unanimity which have been developed in our church, in the most stringent portion of a year of the hardest kind of times, may well be a source of congratulation to ourselves, and a most hopeful omen for the opening of our second half century of life. We can adopt no better motto for our future than that injunction of the apostle

just quoted: 'Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.' "

On the 1st of January, 1878, Mr. Titus began the publication of a quarterly newspaper, known as "The Waymark." It has been edited with marked ability, and is enriched by so many timely and well worded articles, that we would be glad, did our space allow, to quote at length from its pages. The initial number contained an engraving of the first Baptist meeting-house built in Ithaca; the second, a cut of the present church; the issue of April, 1879, the portrait of Rev. Dr. O. C. Comstock, the first pastor of the church in Ithaca. The editor of "the Waymark" speaks with high commendation of the labors of the treasurer, Caleb Earl, who for upward of twenty years served the church faithfully and acceptably. He also refers to the arduous duties of the committee on finance, and to the patient and constant labors of the chief collector, Dea. M. P. Ellison. He writes: "To be loyal to our church means much. Our church will succeed really only when every member takes an active interest in its welfare, feels himself personally responsible for its prosperity, and enthusiastically believes in it and labors for it."

The present church edifice was built by the Messrs. Earl, in 1854-55, immediately after the burning of the first meeting-house. Repairs upon the interior to the amount of one thousand dollars were made in 1871, and some eight hundred dollars were expended upon the exterior in 1877. "The engraving on page 141 will be recognized by the Baptists of Ithaca as the countenance of a familiar friend. Though it be true that the spirit of the gospel makes

'God's love and blessing—
Now, and here, and everywhere,'
'And every land a Palestine;'

yet the hallowed memories of early Christian experience render 'church-homes' very precious indeed."

CHURCH OFFICERS.

The list of pastors is given in the tables of statistics of the churches, with the exception of Chester Coburn settled 1812; Caleb Nelson, 1825; O. C. Comstock, 1826. The names of the first trustees may be found by referring to the organization of the church. Lewis H. Culver was elected trustee, May 20, 1840, and remained in office during his life. He was for many years President of the Board. John Northrup was elected June 15, 1852, and held the office for twenty-seven years, serving as clerk. Lewis H. Culver died, July 18, 1876.

Among the licentiates were J. R. Burdick, D. C. Wait, B. B. Gibbs, David Atwater, and S. H. Adams.

I. Hawes and E. Smith were ordained as deacons March 6, 1822; J. Beebee and E. Hunt, Aug. 11, 1827. Deacon Hawes resigned in 1843. S. Hunt, A. Curtis, I. Earl, and W. C. Gordon were elected deacons for one year, Sept. 17, 1838. Deacon J. Beebee died May 9, 1840. S. Hunt, I. Earl, H. K. Webster and B. Taber were chosen deacons, June 14, 1842; Geo. Covert, May 14, 1847; Theophilus Drake, Dec. 11, 1848; Dr. S. P. Sackett, Dec. 3, 1858; James Morrison and William W. Ayers, Jan. 27, 1868; Dr. E. C. Moe and M. P. Ellison, Sept. 2, 1872. Deacon I. Earl died, Nov. 26, 1861; Deacon James Morrison died, Sept. 25, 1870.

List of clerks, with date of election :

William C. Gordon, 1829; W. P. Burdick, 1830; S. Hunt, 1833; A. Burritt, 1839; Henry B. Squires, 1840; S. Hunt, (re-elected) 1844; H. Hill, 1845; Chas. W. Sackett, 1867; H. W. Sackett, 1874; A. R. Ward, 1875. Among the church and society clerks were Abel Burritt, Lewis H. Culver, and, for many years, John Northrup.

PRESENT OFFICERS.

Pastor: H. F. Titus. Deacons: Theophilus Drake, Dr. S. P. Sackett, William W. Ayers, M. P. Ellison, Clerk: A. R. Ward. Trustees: B. F. Taber, Caleb Earl, J. B. Lang, J. C. Westervelt, A. R. Ward. Officers of Sunday-School: J. C. Westervelt, Superintendent; E. H. Sibley, Assistant Superintendent; William Elliott, Secretary and Treasurer. Floral and Decorating Committee: Miss Woodruff, Miss Northrup, Miss Cowdry, Mrs. Stanford, Miss G. Nelson, and Mrs. Titus.

CARDINAL DATES.

1821—9—25,	.....	Danby Conference formed.
1821—11—13,	.....	Church recognized.
1822—9—4,	.....	United with Seneca Association.
1826—10—18,	.....	First meeting in Ithaca.
1827—5—28,	.....	First Board of Trustees elected.
1831—3,	.....	New meeting-house occupied.
1847—4—9,	.....	Members dismissed to form Berean church.
1854—1—11,	.....	Meeting-house burned.
1855,	.....	New house built.
1862—10—8,	...	Baptist State Convention at Ithaca.
1870—1—31,	...	Members dismissed to constitute a new church.
1871—10,	.....	Baptist State Convention at Ithaca.
1877—5—28,	.....	Jubilee Anniversary.



TABERNACLE BAPTIST CHURCH OF ITHACA.

The Tabernacle Baptist church of Ithaca, was organized Feb. 7, 1870, with forty members. It was recognized as a regular Baptist church by a council held Jan. 18, 1876, of which Hon. George Sherwood, of Binghampton, was Moderator, F. Dusenberry, of Enfield, clerk. In 1877 the church united with the Seneca Association.

Francisco Dusenberry became pastor March 28, 1870, and remained for four years, being recalled as pastor in April, 1877. From 1874 to 1877, the pulpit was filled for the greater part of the time by two licentiates, Theodore S. Leonard and James F. Rapson. Mr. Rapson has just accepted the call of the Fuller Memorial church in the city of Baltimore.

OFFICERS.

Franklin Hooker and John Linderbury were elected deacons Feb. 7, 1870; Lucius Mastin, March 27, 1874.

The clerk is elected yearly. Brennett J. Mix was elected Feb. 7, 1870; Anna Jarvis, Feb. 27, 1871; Ellen Clark, May 17, 1875.

Franklin Tooker was the first Superintendent of the Sunday-School. R. O. Lay, was elected in Jan. 1873, and is still Superintendent. This youthful church has its history before it. May its life be long and prosperous!

PRESENT OFFICERS.

Pastor: Francisco Dusenberry. Deacons: J. Linderbury, L. Mastin. Clerk: Ellen Clark. Trustee: Lucius Mastin. Superintendent of Sunday-School: R. O. Lay.

CARDINAL DATES.

1870-2-7,.....Church organized.
1876-1-18,.....Church recognized.
1877,.....United with Seneca Association.

MECKLENBURG.

The Baptist church in Mecklenburg was constituted in 1817. The first meeting-house was built in 1834, at a cost of \$2000. The early records of this church have been lost, and diligent search has led to the discovery of little relating to its history previous to its uniting with the Seneca Association. Among its early pastors were Jonathan Sturdevant, Barzilla King, Seth Smalley, S. Wise, John Sears, J. Briggs, E. Kimball, and B. R. Swick.

Beginning with the record of 1842, we find that Philander Shedd became pastor April 1, 1843. In 1844, the salary of the minister was fixed at \$350, \$125 to be paid in provision for his family. In Oct. 1844, it was voted that each male member of the church be required to pay \$1.50, "considered as privilege," and that each female member "pay as above fifty cents, except the wives of the brethren."

Hezekiah West became pastor in April, 1846, and was settled longer than any other pastor of this church. In 1847, a resolution was passed discountenancing secret societies. The church was blessed with a season of refreshing in the winter of 1851, and more than fifty converts were baptised. Elder West resigned March 6th, 1852. He was succeeded by William Wilkins, who remained for two years.

B. C. Townsend became pastor in June, 1855, not receiving any stipulated salary, but to stay as long as pastor and people were suited, and to receive what the church could raise for his support. Samuel H. Saylor was licensed to preach the gospel March 31, 1855. B. C. Townsend resigned in 1856, and O. W. Gibbs declined a

call to the pastorate, the church at Bennettsburg being "unwilling to let him go." S. H. Saylor preached for a time as a supply. D. T. Lockwood was pastor for two years. D. Corey preached his first sermon as pastor Jan. 30, 1859. H. S. Owen was elected treasurer. For three weeks the pastor was assisted in meetings by Benjamin F. Balcom, and many rejoicing converts were received as candidates for baptism. The salary of pastor Corey was increased, and the church by unanimous vote requested him to continue his labors with them. In Jan. 1862, the pastor was assisted in meetings by A. C. Mallory, and a number of converts expressed hope in Christ. In Jan. 1864, H. G. Dewitt assisted the pastor, and the church again received many new members by baptism. On the 7th of Feb. 1864, Mr. Corey preached his farewell sermon to a large and attentive congregation. The church voted to call C. L. Bacon to settle with them as pastor, but the call was not accepted.

Samuel H. Saylor was ordained as a minister of the gospel April 12, 1864, by a council of which C. W. Burghardt, of Trumansburg, was Moderator, and C. E. Becker, of Bennettsburg, clerk. J. B. Smith, of Farmer Village, preached the sermon; William Sharpe, of Bennettsburg, gave the charge. D. Corey was recalled as pastor Aug. 1, 1864. On the last day of Dec. 1864, the clerk makes the following entry: "No covenant meeting to-day for the want of energy." A common want in too many churches, brother clerk. At the close of the year, the church voted to add brethren William Godding and C. Jeffers to the ministerial committee, "for the purpose of making short work of it." D. C. Marshall was pastor in 1866. In 1867, the church was again blessed in a protracted effort, and nearly fifty candidates were baptised.

P. D. Root became pastor June 1, 1868. J. Cormac, H. Becker and B. Spaulding were appointed a financial committee. On Sunday, Jan. 9, 1869, George B. Treman

presented to the church a donation of two hundred dollars. from Sister Mary Treman, of Ithaca, the interest on this sum to be used annually for the benefit of the Sunday-School. H. E. Ford began work as pastor in July, 1869. He remained only one year. C. Jeffers, Geo. Grant, and H. Saylor were appointed a ministerial committee. The church was very acceptably supplied for several months, first by Henry Tallmadge, a young Presbyterian clergyman, now in California, then by Jay R. Shaw, a licentiate of the Trumansburg church, and now pastor at Camillus. Rev'ds. Holt, Corey, and Halsey, also supplied the desk. A. C. Chase became pastor May 1, 1872. The church edifice, which had been closed for repairs, was re-dedicated July 2, 1872, the late Dr. J. S. Backus, of blessed memory, preaching the opening sermon, followed by G. A. Starkweather, of Trumansburg, and Rev. J. Hendrick. of Havana. The sum of \$2.400 was subscribed to free the church from debt. Mr. Chase preached his farewell sermon April 18, 1875, and the church enjoyed the services of C. E. Becker, as supply.

A. D. Abbott preached his first sermon as pastor, June 20, 1875. The brethren of the Methodist church having lost their house by fire, were assured of heartfelt sympathy, and were tendered the use of the Baptist house of worship. H. H. Saylor, H. S. Owen and J. J. Larrison were appointed a financial committee. In Feb. 1877, a series of union meetings was held, in which the pastors of the several churches were assisted by A. C. Mallory, F. Purvis, Rev. Dr. Queal, and others. A. D. Abbott closed his labors with the church June 10th, 1877, "with an appropriate sermon and one of good advice." For some time, the Baptist and Methodist congregations worshiped together, the Baptists providing the house, and the Methodists the preacher.

N. C. Brundage, of Chemung, began his labors as pastor April 1, 1878. In Feb. 1879, the pastor was assisted

in a series of meetings by A. C. Mallory, of Covert, and several candidates were baptised. S. C. Snyder, A. Godding and F. W. Treman were appointed financial committee. Revivals which resulted in large additions to the church are reported in 1839-1841, B. R. Swick, pastor; 1851, H. West, pastor; 1859, D. Corey, pastor; B. F. Balcom assisting. 1864, D. Corey, pastor, H. G. DeWitt assisting; 1867, D. C. Marshall, pastor.

The meeting-house is valued at \$10,000, parsonage at \$3,000.

OFFICERS.

Deacons: In July, 1846, Deacon Cleveland was excused from acting as deacon at his own request, on account of increasing age and infirmities. Bostwick Bement and Joseph Smith were elected Sept. 6th, 1845. In March, 1848, B. Bement and H. S. Owen were ordained by a council of which William McCarthy, of Farmer Village, was Moderator, and J. H. Morrison, of Bennettsburg, Clerk. Deacons A. Miller and W. Vaughn were delegates from Bennettsburg. Blackford Spaulding and Leroy Becker were elected Sept. 1st, 1860, and ordained Dec. 13th, 1860, by a council in which Rev'ds. Corey, Arkills and Dunbar participated. S. C. Snyder was chosen deacon May 4, 1878.

Clerks: In Dec. 1849, A. H. Ellis was elected clerk in place of C. Treman, deceased. He was succeeded by N. M. Garrison in 1851. M. Garrison, 1853. H. S. B. Ackley, 1857. After eighteen years of faithful service, Mr. Ackley resigned, and was succeeded Jan. 1, 1876, by George C. Jeffers, the present incumbent.

William Bennett was the first clerk of the church and society. He was succeeded by Jonathan Owen, in 1832, J. B. Chadwick, in 1834. Other incumbents were N. Garrison, Minor Colegrove, Calvin Treman, George Grant, H. S. Owen, M. Garrison, H. S. B. Ackley, S. C. Snyder,

H. H. Saylor, S. E. Hausner, Geo. C. Jeffers. George Grant held the office for sixteen years.

Trustees: The Second Baptist Church and Society of Hector, was organized according to the laws of the State of New York, July 5th, 1825, at a meeting held at the house of Jeremiah Ayers. James Colegrove, James Bump, and Sullivan D. Hubbell were elected trustees, At the annual meeting held in Dec. 1825, James Colegrove, Benjamin Mead and Jonathan Owen were appointed trustees. Afterward there were frequent changes in the board. The office was held by David Bullen, Joshua Hinkley, Ashbel Treman, William Godding, Calvin Treman, Minor Colegrove, Orin Sears, John Saylor, John M. Coddington, Joseph Smith, Nathaniel Ganson. William Georgia, Nathaniel Garrison, Jonas R. Neal, B. Bement, William Walworth, Daniel Brown, A. H. Ellis, H. H. Hewett, Elmer B. Spalding, W. B. Spalding, M. Garrison, Orin Sears, Orange Hubbell, Samuel Saylor, Martin Vanderzee, Jonathan Coddington, George B. Treman, James Cormac, Edwin Grant, Leroy Becker, Alex. Morgan, Harlow Becker, H. H. Saylor, Hiram T. Darling, Alvah Godding, Frank W. Treman, Burnham Reynolds, S. C. Snyder. The following have held the office for more than three terms: Calvin Treman, John Saylor, (eight terms) W. B. Spalding, H. S. Owen, G. B. Treman, H. Becker.

In 1871, Harlow Becker, H. S. Owen, George Grant, J. J. Larrison and C. Jeffers were appointed a building and auditing committee, and G. B. Treman was elected treasurer.

PRESENT OFFICERS.

Pastor: N. C. Brundage. Deacons: Orin Sears, W. B. Spalding, H. S. Owen. Clerk: George C. Jeffers. Superintendent of Sunday-School: N. C. Brundage.

CARDINAL DATES.

1817,.....	Church constituted.
1825—7—5,.....	Incorporated as Second church in Hector.
1834,.....	First meeting-house built.
1869—1—9,.....	..Gift to S. S., from Mrs. Mary Treman.
1872—7—2,.....	Meeting-house re-dedicated.



NEWFIELD.

The First Baptist church of Newfield was constituted Jan. 20, 1820. The meetings were held at what was called the Block school house. Among the twenty or more constituent members were: Elijah B. Georgia and wife, Benjamin Starr and wife, Andrew Robinson and wife, Nathan S. Steward and wife, Laurence Ammerman and wife, Isaac L. Smith, Lodema Ammerman, Theodosia Colegrove.

Elder Benjamin Oviatt is said to have been the first pastor, remaining for about three years. He was a carpenter, very industrious, and supported his family by his labor, aided by donations from the church. Mr. Oviatt was successful in his ministry, and baptised many. Elder Chester Coburn was the second pastor, and according to the recollection of the aged members, was called a very good minister. Asa Cauldwell was pastor in 1834, and remained about two years, the church prospering during his labors. In 1836-37, Allen R. Beach, who not long since went to his rest, honored and full of years, was pastor. He was nominated by the Association at its annual session as one of the Directors of the State Convention. Then followed two short pastorates by Zelotes Grinnell and Alvin Bailey, students from Hamilton Theological Institution, young men of ability and promise. Next in order came Elder Varanus Bemis, who was both pastor and school teacher.

Previous to this time, the church listened often to the preaching of Elder John Bloomer, who seems never to have been settled as regular pastor. He was a pioneer guerrilla preacher, "going to war on his own charges,"

taking up a new farm, and depending, for the support of his family, on his labor and small donations from the neighboring churches. He was well liked, and it is said that he was called upon to preach nearly all the funeral sermons in the town.

Elder John Sears was pastor in 1843-44. He was an original thinker, a vigorous preacher, a man popular with the masses. During the Millenarian excitement he departed in his views of doctrine from the views of his denomination, but returned to them, we believe, before he died. The church increased in numbers and in influence during his pastorate.

Previous to 1842-43, the meetings of the church were held in school-houses, dwelling houses and barns. In 1842, a meeting-house was built, at a cost of perhaps two thousand dollars. The dedicatory services were conducted by the pastor, John Sears, Rev. Jirah D. Cole, of Ithaca, preaching the usual sermon. At this time, the church was afflicted by losing one of its most useful members, Deacon Charles Gillette. Rev. F. Dusenberry was pastor in 1845-46. He resumed his work here in 1857, remaining for four years, and the church was revived and strengthened. E. Kimball was pastor in 1847, D. W. Root in 1849, A. Wade in 1851. Rev. J. Gray, was pastor for one or two years from 1853, and afterward preached as an occasional supply. Rev. F. Dusenberry preached at Newfield part of the time in 1852, and was assisted in revival meetings by Rev. C. A. Votey, the church being greatly strengthened. S. Dassance was ordained in July, 1855. A. B. Woodworth was pastor from 1860 to 1864, and his labors are held in grateful remembrance. A. Mintonye was pastor in 1865; H. H. Everett in 1867; D. C. Marshall in 1869. Nothing calling for special mention is recorded or reported concerning the work of the church during these short pastorates.

William Sharpe accepted a call to the pastorate in 1873, when for years the church had been without a pastor and without preaching. Mr. Sharpe was a member of the missionary committee of the Association, and failing to find a pastor for this unpromising field, resolved to attempt the work himself. He remained at Newfield for four years, and the church was edified and encouraged, the record showing the success of his labors. At this time was built a handsome and convenient parsonage. He resigned in 1877, and was succeeded, for one year, by Taylor Crum. C. P. Melleney is the present pastor.

The history of this church is a history of short pastorates. "Was settled," "resigned," is nearly the sum of the record as it relates to the services of many of the pastors. During the fifty-nine years of its existence, the church has had at least twenty-four pastors, and during that time has often been without preaching. It is probable that seven or eight pastors remained only one year each. They were no sooner settled than they were unsettled. The results of such a policy are suicidal.

At first the meetings of the Newfield Baptist church were held about two miles south of the present village, at a settlement called Kellogg's Corners. This hamlet was ambitious to surpass Newfield Village, and at one time seemed about to achieve the object of its ambition. The citizens of Newfield offered a lot for a church to the Baptists, but it was rejected. Some of the members lived nearer Kellogg's Corners and wished to build there. The offer was eagerly accepted by the Presbyterians. Then the Methodists erected a house of worship in the village. Finally the Baptists built a meeting-house, but in an unfavorable location.

The church in Newfield has had usually a good Sunday-School, which for the past few years has been under the direction of the present efficient Superintendent, O.

A. Seeley. The meeting-house is estimated as worth \$1.500; the parsonage, \$1.800. Self-sacrificing brethren have struggled here against many discouragements. As they toil on in the Master's service, they can rejoice that their labor is not in vain, and that it is neither might nor power, but the Spirit of the Lord which gives the victory.

OFFICERS.

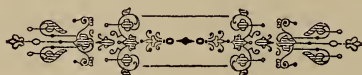
The first deacons were Elijah B. Georgia and Benjamin Starr. Charles Gillette was afterward elected. Still later J. B. Chadwick, S. T. Brown. E. Johnston, E. W. Dudley, J. L. Smith, and Revo Fairbrother. List of Clerks: J. L. Smith, S. T. Brown, Amos Campbell, Lansing Redner, J. W. Dean, Martin Kiper, Theodore Riding. Miss Nora Taber.

PRESENT OFFICERS.

Pastor: C. P. Melleney. Deacon: Revo Fairbrother. Clerk: Miss Nora Taber. Trustees: P. Taber, Charles Smith, S. T. Brown. Society Clerk: John W. Dean. Superintendent of Sunday-School: Obed A. Seeley.

CARDINAL DATES.

1820—1—20,.....	Church constituted.
1822,.....	United with Seneca Association.
1842,	First meeting-house built.
1869,.....	Period of depression.
1873,.....	Church revived under W. Sharpe.
1874,.....	Parsonage built.



NORTH HECTOR.

On the 29th day of August, 1809, a council met at the house of Jacob Smith, in the town of Ovid, to constitute a new church within the bounds of the Baptist church of Romulus. Micajah Starr was Moderator, Phineas Fullerton, Clerk. The churches of Ovid and Hector, First Milton, Second Milton and Romulus were represented. The council inquired into the propriety of the request of the petitioning brethren, and were answered by Elder Wisner, Bro's. D. Wisner, and Silas Beers, a committee from the church in Romulus. Further inquiries relative to their situation and their articles of faith, were answered by Deacon Miller, N. Sutton, David Laycock and Isaac Miller, of the petitioners. The council voted to fellowship the conference as the Baptist church of Christ in Ovid. Elder Minor Thomas, of Ovid and Hector church, and Elder Thomas Tuttle, of Second Milton were members of the council.

The church records are wanting before 1812. From that date they are full and minute. At the second meeting of which we have record, the brothers and sisters, to the number of fifteen, subscribed for the cause of missions \$3.79. The church had at this time a meeting-house, Samuel Simpson was deacon, and Elder Thomas was sent as delegate to the Cayuga Association. The Second church granted Elder Thomas the privilege of preaching one-fourth part of the time to this organization. Elder Lewis Lafever also preached occasionally. The covenant meetings were held not only at the meeting-house, but also at school houses, at Gideon Scott's, Abraham Bloomer's, Aaron Miller's, John Goltry's, and Isaac Miller's.

In 1816, the church voted that Elder House should improve his time with them. In 1817, we find Elder Thomas Brown pastor of the church, preaching for them three quarters of the time, for the salary of \$150. In March, 1818, the church met at the house of Bro. Dunham; part of the members manifested dissatisfaction with Elder Brown, who, it seems, had incurred the censure of a council. Disputes and division followed. Special meetings were appointed to settle the difficulties, but they would not stay settled. Twenty-three members who fellowshiped Elder Brown were excluded. An *ex-parte* council was called, of which Minor Thomas was Moderator, S. D. Hubbell, Clerk. John Lewis was now pastor, preaching part of the time at Farmerville. In 1820, the church voted him forty dollars for his services.

At a meeting held June 17th, 1820, Elder Lewis was appointed Moderator; "then proceeded to business, or to free our minds." In August, 1820, delegates were appointed to attend the new Association, probably the embryonic Seneca. Month after month the grievances of the twenty-three excommunicated members came before the church. John Caton was engaged, in 1820, to preach every third Lord's day. During this time, the excluded members seem to have enjoyed the ministrations of Elder Brown. Once the disputants came together and signed their names to an agreement in token that union and harmony were restored. Before the time for the next meeting the breach was wider than ever. In 1821, the church sent messengers to the Seneca Association withdrawing from the Cayuga.

Some of the excluded members stated that they had "no more fellowship for the church than for the British," others, that they could not endure such "cutting and slashing." Another advisory council was called for Nov. 28, 1821, to which Elders Comstock, King and Sturdevant received special invitations. Barzilla King was

Moderator, Lewis Porter, Clerk. The church informed them that the Cayuga Association had disfellowshipped them, and had advised them to disband, and to re-organize as a church. The council fully concurred in the advice given by the Association. The advice was accepted, and the church accordingly disbanded.

A new church was constituted, and was recognized by the council as the Second Church in Covert. Elder Caton preached, Elder John Lewis gave the hand of fellowship. Andrew German and E. T. Tooker were elected by the church and ordained by the council as deacons.

Jonathan P. Woodworth began his labors April 20, 1822, preaching every other Lord's day, receiving fifty dollars for his services. In 1823, Elder Lewis is again pastor, and the church still a member of the Cayuga Association.

In Dec. 1825, Elders Robertson, Chase, and Hodge were present by invitation at a conference when the church voted that they did wrong in dissolving for the purpose of ridding themselves of difficulties. In March, 1826, the church assumed the name of the First church in Lodi, and in October, was received as a member of the Seneca Association. Jacob Fisk, licentiate, was the pastor, and was ordained March 7, 1872, by a council of which John Caton was Moderator, and S. W. Ford, Scribe. The sermon was by Elder Abbott, from 2d Cor. 5:20. Elder Fisk's salary, for preaching one-half of the time, was \$100, a comfortable house to live in, firewood, and horse to ride.

U. B. Miller became pastor in July, 1829. In 1830, a committee was appointed to secure a site for building a house of worship. The church was blessed with several revival seasons. Special meetings were called for deliberation as to the validity of baptism (immersion) administered by Pedobaptist ministers, and so warm was the dis-

cussion that it threatened to divide the church, some individuals saying that they "could not walk with the church whichever way the question was decided." It was proposed to drop the question. The members were "polled" and the proposition not sustained. At the next meeting the matter was dropped by majority vote. E. Lyon, A. German, J. Goltry, J. Benedict, F. Vantile were appointed standing committee on grievances, to sit with "closed doors," and to present complaints to the church if the parties could not be reconciled. Charles DeLand became pastor Sept. 7th, 1833, and seems to have gained at once the confidence and affection of his people.

Difficulties arising between several of the sisters, the church found on examination that they "originated in unholy prejudices, a hard spirit, jealousies, evil surmisings, hard speeches, a cool, uncourteous course of conduct and carriage toward each other, wrong representations and accusations."

In 1838, the church richly enjoyed a series of revival meetings, and more than fifty members were received after baptism. In 1839, the church resolved to receive no member who was not willing to renounce the use of ardent spirits as a common beverage. Bowles C. Townsend was licensed Sept. 26, 1841. We find the first mention of a Sunday-School in the minutes for May 21, 1842, when N. W. Folwell, was appointed Superintendent.

On the 19th of Nov. 1842, N. W. Folwell was granted license to preach, many of the brethren saying that for a long time they had thought it the duty of Bro. Folwell to engage in the work of the Lord more publicly.

In Dec. 1845, the church expressed an anxious desire for a protracted effort, and the deacons were appointed to visit from house to house during the following week. Elder DeLand resigned in Aug. 1846, and the clerk was authorized to write to the editor of the Baptist Register stating that the church wished to obtain a pas-

tor "who is a man of God, and a man of talent." William Cormac was settled as pastor in Nov. 1846, coming from the Second church in Phelps, but was soon called to Trumansburg. The church resolved that they could not hold any fellowship with Odd Fellowship. Benjamin Warren became pastor in May, 1848. In 1849, Bro. Gray who had been a Methodist minister, was received as a member and was licensed to preach. Loren Wade was pastor for one year. Isaac Easterbrooks became pastor May 17th, 1852. In 1852, the resolution in opposition to the society of Odd Fellows was rescinded. Jacob Grant settled with the church in June, 1854, and remained until his death. Philo Griffis became pastor in April, 1856. The church instructed a committee to procure a suitable tomb-stone to mark the grave of Elder Grant.

Rev. S. V. Marsh, licentiate of the Romulus church, came to Lodi Sept. 18, 1858, when the church had been without a pastor for several months. His pastorate seems to have been a remarkably pleasant one. In the list of deacons we recognize the familiar name of Andrew Miller. Jeremiah Van Vleet was collector, Garrett P. Clawson, treasurer. John Halliday became pastor in 1863, and was dismissed by letter in 1865. He was succeeded by H. S. Card, during whose pastorate the new meeting-house was built at North Hector. This action was deeply regretted by a few of the members, but received the hearty approbation of the majority. George Miller, Thomas Miller, George Robinson, Riley Bramble and Garrett Clawson were appointed committee on plan; N. Hinkley to circulate a subscription, to be prepared by D. LaTourrette and G. Robinson. The old meeting-house and site were sold, the sheds removed. The brethren of the Peach Orchard church, now a feeble folk, were invited to unite with this church as a body.

Daniel Corey began his pastorate, April 1, 1869. The next year the church reports thirty-two baptisms. C. Wardner became pastor in May, 1872, and was succeeded in May, 1877, by William N. Tower, the present pastor. During the later years of its history, this church has been especially fortunate in its choice of pastors, and the pastors have been equally blessed in winning the confidence, and securing the co-operation of the people.

During Elder Wardner's pastorate, in the summer of 1876, the village of North Hector was visited by a tornado which unroofed the Baptist church, destroyed or shattered many buildings, uprooted thousands of fruit trees, and left desolation in its path. In one wood-lot of an hundred acres, every tree was blown down. Hon. A. V. McKeel saw one-third of his orchard uprooted. Among the principal sufferers were Mrs. E. Ingersol, J. E. Hull, A. L. Snyder, A. Moore and Mrs. Betsey Budd. The rain fell in torrents, and the roads were for a time impassable. The steeple of the Baptist church was hurled across the street, striking the house owned by Mr. W. Woodford. The bell struck in the middle of the road, but strange to relate, although the frame was broken in pieces, the bell itself was uninjured. The church had just succeeded in freeing themselves from debt, and were at first discouraged, but rallied bravely to the work of repairing their church edifice.

In Dec. 1876, George Lamereaux was elected treasurer, George Miller and Peter Clawson were appointed committee on finance. In 1877, Garrett Clawson, Thomas Miller and George Lamereaux were appointed a committee to select a parsonage, and purchased the house formerly owned by Dr. George King. The church has now a well built meeting-house, and an excellent parsonage. At a meeting held Oct. 20, 1877, the name Lodi was dropped, and North Hector substituted.

OFFICERS.

Deacon Abraham Miller appears to have been one of the constituent members of the church. Samuel Simpson was chosen deacon before 1812. Robert Curry was elected Sept. 10, 1813, at a meeting held at the house of Gideon Scott. Andrew German and Eliphalet T. Tooker were elected Jan. 15, 1820. Alexander Lyon, July 15, 1826, in place of E. T. Tooker dismissed by letter. David Clement, May 21, 1836, to fill the place of A. German, removed from the church. In 1845, Deacon Clement removed to Farmer Village, and Nathan Hinckley was chosen in his stead. John DeMott Miller was elected deacon, March 15, 1851. Robert Van Vleet, Feb. 18, 1860. Ford Miller, and George Robinson, Feb. 26 1870. Deacon Nathan Hinckley died June 1, 1870. Deacon Robert F. Van Vleet died Feb. 20, 1871, aged sixty years. In July, 1874, Deacon Andrew Miller was dismissed to unite with the church in Farmer Village. Deacon Alexander Lyon died in 1850

The following list gives names of clerks with date of election :

Joseph Benedict, June 19, 1813; James Randall, 1820; Andrew German, 1826; Frederic Van Tuyl, 1832; John Tunison, 1836; Garrett B. Clawson, 1837; E. P. Payne, 1837; John DeMott Miller, 1838; William Carle, 1851; Garrett Clawson, 1863; Asa Van Vleet, 1873.

Trustees: The First Baptist church of Lodi was legally incorporated Nov. 15, 1830. Joseph Benedict, James Miller, Garrett Clawson, Alex. Lyon, Peter Clawson, Andrew German, and John Goltry were elected trustees. The office was held afterward by John Clark, Purdy Budd, Lewis Benedict, Nathan Hinckley, Jeremiah Van Vleet, Lemuel Lamereaux, George Meddic, Isaac Clawson, Garrett P. Clawson, J. DeMott Miller, Robert Van Vleet, Riley Bramble, Abram Slaght, Absalom Foster,

George Robinson, George Fausette, Thomas Miller, George Lamereaux, William La Tourrette, [Gilbert Lamereaux, Garrett B. Clawson, S. V. R. Bramble, William Lamereaux, Daniel La Tourrette, Henry Lamereaux, D. C. Bramble, Parker W. Halsey, George Evarts, Ford Miller, Peter Easterbrooks, John Budd, Emmet Hull, Warren L. Miller. At a meeting held Oct. 20, 1877, the church organized under the new State law as the North Hector Baptist church, and elected the present board of trustees.

PRESENT OFFICERS.

Pastor: William N. Tower. Deacons: Ford L. Miller, George R. Robinson. Clerk: Asa Van Vleet. Trustees: Thomas Miller, Ford Miller, William LaTourrette, George Lamereaux, William Lamereaux, James S. Ball. Treasurer: Geo. Lamereaux. Chorister: William H. Lamereaux. Organist: Miss Carrie Squires. Superintendent Sunday-School: Hermon Van Vleet; Assistant: Ford L. Miller. Secretary: Asa Van Vleet. Treasurer: Geo. Evarts. Organist: Miss Cora Miller.

CARDINAL DATES.

1809—8—29,.....Constituted as First Ovid church.
 1810 (circ),.....First Meeting-house built.
 1818,.....Elder Brown's secession.
 1821—9—5,.....Unites with Seneca Association.
 1821—11—28,.....Church disbands.
 1821—11—28,.....Reorganized as Second Covert church.
 1826—3,.....Name changed to First Lodi.
 1826,.....Re-unites with Seneca Association.
 1830—11—15,.....Church legally incorporated.
 1830,.....Alien Immersion controversy.
 1831,.....First meeting-house built.
 1866,.....New meeting-house at North Hector.
 1876,.....The tornado.
 1877,.....Parsonage bought.
 1877—10—20,.....Name changed to North Hector.
 1877—10—20,.....Re-organization under new trustee law.

OVID—SCOTT'S CORNERS.

A number of Baptist brethren of the towns of Ovid and Romulus, met at the house of Mrs. Kezia Scott, in Ovid, Dec. 8, 1827, and organized the Ovid Baptist Conference. These brethren had been in the habit of assembling at the houses of Kezia Scott, Jeremiah Scott, and Abram Bloomer. Their meetings were for prayer, the singing of hymns, and exhortation after the apostolic method. Previous to their formal organization, they had prepared articles of faith, and a covenant which, with the omission of a single sentence, is the covenant of the Ovid church to-day.

Abram Bloomer and Hevelin Ward were chosen deacons, and Joseph Dunlap was appointed permanent clerk. On the 19th of Feb. 1828, a council assembled at the house of Sister Scott. The members of the conference were recognized as a regular Baptist church, Elder Holt preaching the sermon, Elder Fisk offering the hand of fellowship, Elder Peter R. Roberts giving the charge to the church.

The church had seventeen constituent members: Edward Hodge, Abraham Bloomer, Sr., William Everett, Hevelin Ward, A. M. Williams, Joseph Dunlap, Kezia Scott, Betsey B. Rowley, Phoebe Grant, Phoebe Scott, Lucinda Lewis, Sarah Hodge, Agnes Dunlap, Abigail Newbury, Sarah Everett, Althea Fingley, Ann Sayre. All of them during their lives remained firm in their faith, and true to their covenant. Four of the six male members, and probably at least seven of the females had formerly belonged to the church at Farmerville. No mention is made of this fact in the written histories of

this church, nor in the regular records of the mother church; but this is explained by the fact that the members of the Ovid conference did not sympathize with that division of the church at Farmerville, which was afterward recognized by a council as the church *de jure*. The Ovid church was born of the convulsion which split the Farmer Village church asunder. It is a daughter of the last named church, and a grand-daughter of the church in Covert.

Sister Kezia Scott was a "Mother in Israel" to the Ovid church. It was organized in her house; it was recognized by a council assembling at her house; and here were held many of its early meetings. As Paul wrote: "Greet Priscilla and Acquila, - - - likewise the church that is in their house!" so the message might well have been sent by Elder Abbott or Elder Woolsey, "Greet Kezia, likewise the church that is in her house!" She was the widow of Gideon Scott, whose name the church also holds in grateful remembrance. At her death, Sister Kezia Scott bequeathed five hundred dollars to aid in purchasing a parsonage. The church added to this one hundred and seventy-five dollars, raised by equality, and thus secured a home for its minister.

The first pastor of the church was Edward Hodge, who for a short time had been pastor at Farmer Village. The meetings were held in private houses. The church was received as a member of the Seneca Association in 1828. The first deacons were elected only *pro tempore*. In 1832, Abram Bloomer, Jr., and Joseph Dunlap were elected deacons to serve during life or good behavior. They were ordained by a council which included among its members Elders Brown, of Romulus. Miller, of Lodi, Woolsey, of Farmerville, and Abbott, of Trumansburg.

Elder Hodge, after eight years of faithful labor, removed to Michigan, and was succeeded by William G.

Wisner, who remained four years, and baptised fifty-two believers. He was succeeded by that good man Lewis Ransted. Elder Votey states that he was as much beloved by the Ovid church as any pastor it ever had. He baptised thirty-nine in three years, Elder Sheardown assisting him in a protracted meeting. He was followed by Hiram B. Fuller, a minister respected by all. Benjamin Warren became the faithful under-shepherd of this people, in 1845, remaining three years. Jonathan Ketchum was pastor for six months, when he was compelled by ill-health to resign. David Taylor was then pastor for four years, and is remembered as a faithful laborer. Obed Montague was the next pastor remaining for two years. He was a Baptist Boanerges. Charles A. Votey became pastor Sept. 23, 1855, and the Master especially blessed his labors. Seventy-seven members were received by baptism.

According to the testimony of Rev. C. A. Votey, the Ovid church was in 1855, "a good, sound, working band." The majority of the members were mature and experienced Christians, well instructed in the truth, and ready to work for the Master. The prosperity of the church was largely due to the character and influence of its leading members—men and women of power in the community. In the glorious revival in 1856, the members were at work like a hive of bees. This was only a part of the great work which swept through the country between the lakes. Almost every church was revived, and multitudes were converted. Ovid caught the fire from Farmer Village, where Rev. H. G. Dewitt had been laboring with grand success. The meetings continued without interruption for five weeks, the church and the pastor doing the work. The church enjoyed another revival season in 1862, when the pastor received efficient aid from Rev. A. C. Mallory. The ordinance of baptism

was always administered at Sheldrake, in the clear waters of the beautiful Cayuga.

Pastor Votey was succeeded by Rev. F. D. Fenner, who had just graduated from the Rochester Theological Seminary, and was ordained as pastor of this church. He remained for three years and six months. M. M. Everts was then pastor for two years. He was succeeded by N. B. H. Gardner who remained for two years, resigning Oct. 10, 1871. During his second year, the church was greatly revived, and forty-two members were received by baptism. He was followed Feb. 21, 1872, by A. W. Mettler, for two years. A season of dearth succeeded one of spiritual showers. In 1874, F. D. Fenner was again called to the pastorate, the only pastor whom the church has thus honored. He remained for another term of four years, being ably assisted in church and Sunday-School work by his wife, Mrs. M. A. G. Fenner. In 1878, he removed to West Somerset, Niagara Co., and was succeeded by Rev. Enos Perry, who served the church for part of two years. Rev. A. J. Brown, the present pastor, was ordained May 7th, 1879. Rev. J. J. Phelps, of Trumansburg, preaching the ordination sermon.

Daniel, son of Gideon and Kezia Scott was for many years a faithful and zealous Christian worker here. The church lost one of its constituent members and most earnest laborers, by the death of Deacon Joseph Dunlap, Jan. 6, 1870. The same year, removed to another field of labor Deacon Abram Bloomer, also one of the constituent members of the church.

The most fruitful revivals were in 1838, W. G. Wisner, pastor; 1841, L. Ransted, pastor, T. S. Sheardown, assisting; 1859, C. A. Votey, pastor; 1871, N. B. H. Gardner, pastor.

The first house of worship was built in 1830. This was repaired and enlarged in 1857, while C. A. Votey was pastor, and was re-dedicated March 2, 1858.

OFFICERS.

Abram Bloomer and Hevelin Ward were elected deacons, Feb. 23, 1828; Joseph Dunlap, Feb. 25, 1832; S. L. Barry, Feb. 27, 1864; John Purcell, Feb. 26, 1870; John L. Bloomer, July 23, 1870. Deacons Barry, Purcell and Bloomer were ordained Aug. 14, 1870. Deacon J. L. Bloomer is grandson and name-sake of Elder John Lewis, one of the patriarchs of the Seneca Association.

Three members have been licensed to preach:

William Cornell, in 1856; William Pack, date not given; T. Talmadge Van Doren, Oct. 25, 1873.

The church has had but three clerks: Joseph Dunlap, Sr., 1827-1855; S. L. Barry, 1855-1875; Joseph Dunlap, Jr., 1875.

PRESENT OFFICERS.

Pastor: A. J. Brown. Deacons: S. L. Barry, John Purcell, John L. Bloomer. Clerk of church and Society: Joseph Dunlap. Superintendent of Sunday-School: Joseph Dunlap.

CARDINAL DATES.

1827-12-8,.....	Conference formed.
1828-2-19,.....	Church recognized.
1828,.....	Unites with Seneca Association.
1830,.....	First meeting-house built.
1849,.....	Parsonage purchased.
1857,.....	House repaired and enlarged.



OVID VILLAGE.

As early as 1208, Elder Caton, the Baptist pioneer preacher, had monthly appointments at the old Court-House at Ovid. Elder Wisner, pastor at Scott's Corners 1836-39, also held occasional services here. After an interval of nearly twenty years, C. A. Votey, of Scott's Corners, in 1858, appointed meetings at the Court-House once in two weeks. At a meeting held at the house of H. H. Bennett, April 28, 1859, D. D. Scott was chosen Moderator, Gordon Dunlap, Clerk, and the brethren resolved to apply for recognition as a church. H. H. Bennett was elected deacon. A council convened, May 5th, when the church was recognized, and Horace H. Bennett was ordained deacon, Rev'ds. Harris, Marshall, Weaver, West, Votey, Dusenberry and Irving taking part in the services.

In December, 1861, H. G. Dewitt, whose labors in the Association had been already so richly blessed, began a series of meetings in Ovid. The church was revived, many were converted. At the next Association, the church reports thirty-five baptisms, and more than twice as many members as the year before. In February, 1862, C. V. D. Cornell was chosen Superintendent of the Sunday-School, Dr. J. Stuart, assistant. Services were held in the new lecture room in Dec. 1862.

C. A. Votey was succeeded by L. Ransted, in Jan. 1863, and the church adopted a series of resolutions testifying their gratitude to the retiring pastor, and their appreciation of his welcome, arduous, and fruitful labors. Following the great revival, came a period of depression.

Elder Ransted was succeeded by D. Corey, in 1865, and he was followed by Granville Gates, from Caroline.

The following resolution, adopted Oct. 12, 1866, the only one on record relating to the loss of a lay member, is a deserved tribute to one to whose benevolence the church was chiefly indebted for a place of worship, and a parsonage.

“Resolved, that we feel peculiarly afflicted in the death of our sister and Mother in Israel, Hester Kinne, [widow of Elijah Kinne] whose strong faith and Christian zeal and energy have long encouraged and inspired our hearts, and whose liberality, always abundant in the Lord’s service, has enabled us to erect our house of worship and provided an excellent home for our pastor.”

Peter Goo began his work as pastor April 1, 1869. At the first covenant meeting following, only five were present. “A small beginning,” writes the pastor, “but if the Lord prospers we may hope for an increase.” Elder Goo resigned in 1871, and for some time the church was without a pastor. In 1873, T. Talmadge Van Doren, a student, served for a time as a supply, and his labors were highly appreciated.

John E. McLallen, of Trumansburg, was called to the pastorate April 5th, 1874. As the church had been without a regular pastor for three years, its members had become scattered and discouraged, and the outlook was unpromising. The church received a grant of two hundred dollars from the Baptist State Convention. Pastor McLallen labored earnestly and faithfully for one year and five months, when he resigned, Aug. 29th, 1875.

Lynn B. Albert, coming to Ovid with C. W. Brooks to assist in a meeting of days, remained in charge of the church as pastor during part of 1868, and resumed his work here in June, 1879.

OFFICERS.

Deacons: Horace H. Bennett was the first deacon; and to his faithful labors the church was indebted in part for its early prosperity. C. V. D. Cornell was elected Feb. 9th, 1862, and was ordained at a ministers conference held at Ovid Village, May 27th, 1862. Rev. C. L. Bacon preaching the sermon. In 1869, Aaron Wilson and H. Lamereaux were requested to serve the church as deacons. S. S. Salyer and H. Lamereaux were elected May 24, 1874.

Clerks: Gordon Dunlap, elected 1859; C. V. D. Cornell, 1861; G. Dunlap, second term, 1867; S. S. Salyer, George V. Flagg, (now of Norwich, Chenango Co.) 1873; S. S. Salyer, second term 1874, H. Lamereaux.

The list of trustees includes the names of Aaron Wilson, Gordon Dunlap, Jacob Stewart, Andrew Dunlap, Artemas Sutton, William Kinne, Hiram Lamereaux, Charles Warne, Comfort Elwell, George Brown, Dr. S. Cole.

PRESENT OFFICERS.

Pastor: Lynn B. Albert, licentiate. Deacons: H. Lamereaux, S. S. Salyer. Clerk and Treasurer: H. Lamereaux, Trustees: Aaron Wilson, Comfort Elwell, Franklin Brown.

CARDINAL DATES.

1820,.....	First Baptist preachers.
1859—4—28,	Conference formed.
1859—5—5,	Church recognized.
1859—10—5,	Unites with Seneca Association.
1862,.....	Meeting-house built.
1866,.....	Death of Mrs. Hester Kinne.
1870,.....	Period of depression.
1874,.....	Revival of church services.

ROMULUS.

The Romulus Baptist church was constituted in 1795, the first organized body of believers between the lakes Cayuga and Seneca to take the Baptist name. The church had seven constituent members, and their first meeting was held in a log house, not far from the spot where now stands the residence of the late Dr. N. W. Folwell. The early records of this church unfortunately have been destroyed or lost, and we are indebted to tradition, or to the memory of the older members, for many of the items of interest which have been preserved.

The Romulus church was one of the constituent members of the Chemung Association in 1796, united with the Cayuga in 1804, at its third session, resumed its membership with Chemung in 1813, was once more dismissed in 1820, to aid in organizing the Association which received the name of Seneca.

Among the early members, were Elijah Abbott, John Green, John Finton, Samuel Blaine, William W. Folwell, Barnabas Swarthout, Mahlon Bainbridge, Mrs. John Sayre, Mrs. Swarthout, Mrs. Blaine, Mrs. Bainbridge, Mrs. Denton.

The early records of the church at Chemung refer, in 1792, to brethren at Apple Orchard, or Romulus. Not far from that time, James Finch and Mary Stevens were baptised "at Apple Orchard," perhaps as members of the church at Chemung.

The first pastor at Romulus was Peter Bainbridge, who afterward removed to Philadelphia, and experienced financial disaster. He was Moderator and preacher at

the Chemung Association in 1796. In 1797, the Romulus church had fourteen members; 1802, sixty-eight. In 1787, Cyrus Sutton was delegate to the Chemung Association. Elder Jehiel Wisner was pastor in 1802, and the messengers were: Samuel Simpson, William Brewster, Mahlon Bainbridge, N. Sutton, Aaron Miller. The messengers in 1813 were Elder Caton, and Isaiah Butler, licentiate, who labored in Bradford Co. Pa., about 1817-18. Other delegates before 1820, were Silas Beers, Deacons Green and Finton, Solomon Moore.

John Caton became pastor in 1808. He was a soldier of the Revolution, a member of Washington's body guard, and in his time one of the most noted characters of Seneca County. In 1819, a sister related her experience, when the church "voted satisfied, and that she stand propounded until our next church meeting." July 1, 1820, the church "voted to receive Bro. Jas. C. Barrett by letter, also called on him to use his gift in preaching the gospel for the church and congregation for one year." He remained until Oct. 16, 1821. At a meeting held Feb. 21, 1822, Elder Davis was Moderator. There is a hiatus in the record from 1822 to 1826. John Cooper was pastor as early as 1823.

John C. Holt, having graduated at Hamilton in June, was ordained as pastor at Romulus, Oct. 20, 1826, with the following order of services: Sermon, Alfred Bennett; prayer, E. W. Martin, of Geneva; charge, A. Bennett; hand of fellowship, Elder Wall, of Tyrone; address to church, Edward Hodge, of Ovid; prayer by Elder Fisk. Elder William W. Brown was called to be pastor, June 1, 1828. During his five years of service, eighty-four were added to the church by baptism. In 1832, the church made formal record of their "declaration of faith and practice," which is in substance that usually adopted by Baptist churches. The 17th article, afterward expunged, reads:

"We judge it our indispensable duty to keep the secrets of the church, and not divulge to any, what is done in church meetings, for the church in this respect as well as others, is to be a garden enclosed, a spring shut up, a fountain sealed. Canticles, 4:12"

The articles of faith were probably expurgated about the time of the great anti-masonic excitement.

In Sept. 1833, it again became necessary to appoint a committee to "look out a minister;" and Elder Nathaniel Otis became pastor early in 1834. In May, 1836, Samuel M. Bainbridge was recommended by the church to enter the Institution at Hamilton. The record of Nov. 4, 1837, reads: "It is now a refreshing time with us from the presence of the Lord. Converts are multiplied, Christians are made to rejoice." Elder Otis' ministry was blessed with the revival spirit. The ancient record of social and covenant meetings is fragrant with memorials of prayer and praise. More than eighty were baptised during his pastorate. He resigned April 7, 1838. The desk was filled for a time by S. M. Bainbridge. The clerk writes: "We have at this time no settled minister. May it be the Lord's will to send us a man of much piety, humility, meekness, patience, and full of the Holy Ghost." "It would be indeed a happy union," says L. J. Gross, "for a pastor, having these requirements named, to labor with a church whose membership was noted for their 'piety, humility, meekness, patience,' and who were also 'full of the Holy Ghost.' But the millenium has not yet arrived."

C. G. Carpenter succeeded Elder Otis, and the record of his pastorate has alternate lights and shadows. At one time the church was "cold and stupid," then again the flame of sacred love burns brightly upon the altar of consecration. Elder Carpenter resigned in 1841. Elder U. B. Miller preached for some months as a supply, and held revival meetings, when the spiritual strength of the

church was renewed. David Wright was pastor for four years. The records show no extensive revivals, but he is remembered as one who was faithful. He was succeeded by Obed Sperry, who remained for less than two years.

Isaac Fargo became pastor in May, 1849, and his labors were greatly blessed. He was a man "full of faith and of the Holy Ghost." Ninety-two were added to the church by baptism. The meeting-house was re-built at an expense of \$2,500. Elder Fargo baptised nearly one hundred converts, and the church has ever looked back to this period as its golden age. At this time John Griffith, B. S. McLafferty and S. V. Marsh were licensed. Two comparatively short pastorates followed, by J. S. Webber, and Peter Irving. Mr. Irving was permitted to baptise fifty believers.

M. W. Homes was the pastor next in succession, his labors continuing from 1860 to 1867. Notwithstanding the fact that the minds of the people were excited and absorbed by the startling events of the war, the church and its interests were not neglected. God's people enjoyed two seasons of refreshing, and seventy-nine happy converts were buried with Christ in baptism. D. D. Owen was the next pastor, continuing his ministerial labors for five years. He was ordained here in 1867, had great influence with the people, and his resignation was accepted with regret by all. George T. McNair accepted a call to the pastorate in March, 1873, and remained for two years, showing himself to be "a workman that needeth not to be ashamed." In June, 1875, Louis J. Gross, who had been acting pastor in 1872, was again engaged to supply the pulpit. He was called as pastor, Jan. 1, 1876, and ordained March 7th. Dr. J. B. Smith preaching the ordination sermon. The Romulus church has always given with liberal hand to the various benevolent organizations of the denomination. The aggregate contributions amounting to several thousand dollars.

The land on which the church stands was donated to the society by Mr. W. W. Folwell. The lot for a parsonage was given by Mrs. Joseph Hunt, and the parsonage was built in 1855, costing \$1,400.

Folwell and Bainbridge are two honored names in the Romulus church. When the Seneca Association was constituted, in 1822, it is said that William Watts Folwell, of Brown University, was the only college graduate among the delegates. His diploma, signed by Jonathan Maxcy and Benjamin West, bears date 1792. Isaac Watts is numbered among the ancestors of the Folwell family, and this venerated name is handed down from one generation to another. The name of Dr. N. W. Folwell, son of William W., often recurs as one examines the record of the church in Romulus. Not only his prayers and tears, but his property and his time were for her; and it was with singular appropriateness that his pastor chose as his funeral text, the words of the Psalmist: "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men!" President William W. Folwell, of the State University of Minnesota, and Dr. Mahlon B. Folwell, of Buffalo, are sons of Gen. Thomas J. Folwell, and grandsons of the graduate of Brown University. John Bainbridge was the first clerk, and one of the first deacons of the church. His son, Cyrus Bainbridge was also a deacon, whose son Samuel, was a Baptist minister. William Folwell Bainbridge, long pastor at Providence, Rhode Island, where he succeeded Dr. Heman Lincoln, was the son of Samuel M. During his ten years pastorate at Providence, 460 members were added to the church.

The Romulus Baptist church is the oldest church organization in the county of Seneca, and has been noted for its activity in works of benevolence, and for the peace and harmony which have prevailed in its councils. May its prosperity be long continued, and its last days be its best days!

OFFICERS.

Deacons: John Finton, John Bainbridge, John Green, were among the first deacons; they were followed by Abner Carey, Samuel Blaine, and Elijah Abbott, elected Dec. 1, 1827, ordained Feb. 7, 1828, Elder Hodge preaching the ordination sermon; Cyrus Bainbridge and Simon S. Salyer, Jan. 19, 1839; Clement Leach and Ebenezer Gardner, Feb. 2, 1856; Hiram L. Banker, Aug. 2, 1856; Alexander Baldridge, and Thomas Marsh, May 14, 1864.

Licentiates: James C. Barrett, July 1, 1820; S. M. Bainbridge, May 7, 1836; E. Gardner, Oct. 3, 1838; B. S. McLafferty and John Griffith, Aug. 7, 1852; S. V. Marsh, Sept. 6, 1856; Thomas Marsh, Jan. 7, 1860.

Clerks: John Bainbridge, 1818; John Geddes, 1830; John Bainbridge, 1830-35; S. M. Bainbridge, 1835; Henry Swan, 1836-50; E. Gardner, 1850-69; William Bumpus, 1869-77; William Bainbridge, 1877; W. H. Clarkson, 1878; Jason Van Court, 1879.

The only trustees of whom we find record in the church book, are W. W. Folwell and John Geddes, 1828; Stephen Miller, 1829; Cyrus Bainbridge, John Sayre, Jr., John Blaine, J. Van Vleet, E. Sayre, H. Miller, 1830.

Samuel Blain was treasurer in 1828; Halsey P. Hallock collector 1870.

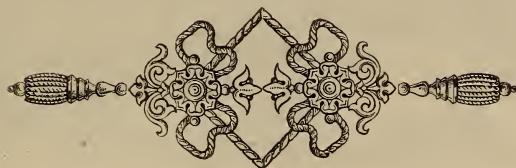
PRESENT OFFICERS.

Pastor: Louis J. Gross. Deacons: Thomas Marsh, Montgomery Updike, William Bumpus. Clerk: Jason Van Court. Trustees: William Bainbridge, Johnson Updike, Halsey P. Hallock, Andrew Smith, I. Benjamin. Treasurer: Wm. Bainbridge. Chorister; Alton Van Horn. Sexton: D. Benjamin. S. S. officers, Superintendent: Jason Van Court. Assistant: Thomas Marsh. Treasurer: Miss Kate Roan. Secretary: Julian Russell. Librarian: M. Updike. Chorister: Mrs. L. J. Gross. Woman's Missionary Society, President: Mrs. E. Bain-

bridge. Vice-President: Mrs. L. J. Gross. Secretary:
Miss Allie Folwell. Treasurer: Miss Kate Roan.

CARDINAL DATES.

- 1795,.....Church Constituted.
1796,.....Constituent member of Chemung Association.
1804,.....Unites with Cayuga Association.
1813,.....Re-unites with Chemung Association.
1821—9—5,.....Constituent member of Seneca Association.
1849,.....Meeting-house re-built.
1852,.....Great Revival, I. Fargo, pastor.
1856,.....Parsonage built.
1879—2—4,.....Death of Dr. N. W. Folwell.





TRUMANSBURG BAPTIST CHURCH.

REV. J. J. PHELPS, PASTOR.

[Engraved for this Work, from Photo., by W. L. HALL.]

TRUMANSBURG.

The Trumansburg Baptist church was constituted Aug. 26, 1819, as the Second Baptist church of Ulysses. The constituent members were: Elder Oliver C. Comstock, Joshua Gee, Josiah Cleveland, Frederick Burlew, Jonathan Updike, Wilson Hoig, Stephen Head, William Mead, Reuben Updike, Samuel Vann, Jacob Bryan, William Burlew, Jno. P. Cleveland, Peleg Tanner, Cath. Burlew, Jane Gee, Martha Bryan, Fanny Cleveland, Rebecca Burlew, Lydia Burlew, Cynthia Tanner, Julia Cleveland, Mehitable Hoig, Maria Gee, Anna Daggett, Mehitable Cleveland.

The meeting for organization was held at the log meeting-house, in the Updike settlement, some three miles south of Trumansburg. The organization was the result of revival meetings held in Trumansburg by Dr. O. C. Comstock. For five years, the church met for worship alternately at the log meeting-house, and at Trumansburg. In the village, they worshiped in Deacon John McLallen's barn, and in the school-house. On the 18th of August, 1821, Rev. O. C. Comstock, Deacons Ward, Cleveland, Gregory and Allen Pease were appointed a committee to meet with the Seneca Association at Covert.

In 1823, the church having resolved to erect a new house of worship, some favored building not far from the log meeting house, others wished to build in the village. The male members were requested to sign their names on the clerk's book in one of two parallel columns, "according as they favored the one place or the other," and on

that page their signatures may be seen to-day, the one list headed by Daniel Barto and Daniel B. Ayers, the other by Enos Vankirk and Joshua Gee. The vote stood twenty-two to twelve, in favor of Trumansburg. The record is in the handwriting of Dr. O. C. Comstock.

On the 25th of February, 1824, the church met at brother John Rudy's, and voted to give Elder O. C. Comstock eighty dollars for his last years services in the ministry. At the end of each year, a committee was appointed "to wait on our beloved Elder O. C. Comstock and to request him to continue his labors with us." In April, 1826, the pastor informed the church, at a covenant meeting, that he had examined Lucinda Brewer respecting her faith in Christ, and had administered to her the ordinance of baptism. By resolution she was received into full fellowship and communion. In June, 1826, Elder Nathaniel Kendrick, agent of the Hamilton Theological Seminary, came to solicit funds or grain to support the boarding-house of this institution. He was not permitted to go away empty handed. The church meetings were well attended. Once, on inquiry, they found "an agreeable and sentimental union;" again, "a sure though unsteady progress." Elder Comstock informed the church that it would be impossible for him to remain with them, when Deacons Cleveland and Gregory were appointed a committee to wait on him and express the satisfaction and gratitude with which the church had enjoyed his labors. During his pastorate, the church grew from twenty-six to one hundred-eight members, and built a commodious house of worship.

Elder Abbott began his ministrations in April, 1827. The Masonic excitement was at its height, and the following resolution was adopted:

"That we fellowship all Masonic brethren who will not meet with lodges of speculative Free Masons, or pay any money in consequence of Masonic obligations."

In June, 1831, it was resolved to hold a four days meeting, and P. H. Thompson, Simeon Pease, D. B. Ayers, James McLallen and Thomas Post, were appointed a committee of arrangements.

The church had its share of the discord which is sometimes the result of harmony. A few of the brethren felt aggrieved at hearing instrumental music in the meeting-house, so it was agreed that "the bass viol might be continued for two months longer; after that time it must not be introduced in the church." Brothers D. Farrington, F. Beckwith, D. K. McLallen, Delancey King, E. Osburn, Deacon Gregory and Dr. Lewis Halsey, were appointed a committee to circulate subscriptions for Elder Abbott the ensuing year. Adams Cleghorn was sustained as a student at Hamilton. Elder Sheardown assisted the pastor in a protracted meeting of unusual interest.

Elder Abbott, after six years' faithful service, resigned 1833. An unsuccessful attempt was made to secure the services of Elder P. D. Gillette. P. H. Thompson, and David K. McLallen were appointed a committee to raise funds to assist in sending Grover S. Comstock to Burmah. While Elder Abbott was pastor, the church enjoyed three powerful revivals, two hundred-nineteen were added by baptism and eighty-seven by letter. The next pastor was Thomas Dowling, brother of the better known Rev. John Dowling, of New York. He received a salary of four hundred dollars, and the church "moved" him and his family from Catskill. His work here began Jan. 1, 1835. The church contributed this year \$300, for benevolence. A resolution was adopted that the congregation be requested to rise during prayer and to sit while singing. Elder Philander Shedd succeeded Elder Dowling in 1836. His labors were abundantly blessed, as he had the pleasure of administering the ordinance of baptism to one hundred-seventeen converts. William E. Locke began his ministrations in April, 1839, and resigned in 1843.

Previous to this time, the church was supplied by Messrs. Bronson and Thomas, who were about to sail as missionaries. At a special church meeting Feb. 1839, Elders Shedd, Abbott, Woolsey, and Swick were present. This was a time of refreshing, baptisms were frequent, and the members were working in harmony. Elder Locke was succeeded by Howell Smith from Scipio. The old church edifice was removed, and the frame of a new one raised, July 4, 1844. The clerk notes that the church has experienced a serious loss in the death of their dear Father John McLallen, who finished his course Dec. 16, 1844.

Timothy Burr asked to be relieved from his duties as clerk and was succeeded by George T. Spink. A unanimous vote of thanks was tendered Mr. Burr for his faithful services. He died in Binghampton, Feb. 1, 1862. The new clerk uses for a time the title bishop instead of that of pastor. The second church edifice was dedicated Feb. 13, 1845. Rev. D. H. Hamilton, (Presbyterian,) and Rev. Mr. Chase, (Methodist,) of Trumansburg, with Bishop Sheardown, conducted the opening services. Bishop Jackson, of Ithaca, preached from 2d Cor. 6:15-16, "an eloquent discourse," then followed the closing exercises by Bishops Shedd and Litchfield. The thanks of the church were tendered to the trustees for their arduous services.

In 1845, the Baptist State Convention met at Trumansburg, and the church appointed as a committee to prepare for its coming, Deacons Harvey King, D. B. Ayers, Breth. Kinne, Glazier, Howe, Shaw, Burr, Branch, and A. H. Pease with the pastor. Pastor Smith resigned in Nov. 1847, having baptised fifty-nine members. Elder J. Parker Woodworth supplied the desk for several months, and as the record states: "preached unto them the word that was good and profitable." William Cormac became pastor in June, 1848. As the Presbyterian brethren were re-building their church, it was voted that

Elder Cormac invite Rev. D. H. Hamilton, pastor of that society, to supply the desk alternately with him. The church was soon to reap the fruits of this act of Christian courtesy. In Nov. 1848, the pastor's salary was raised to five hundred dollars, and a committee was appointed to notify him of this action. Mr. Cormac baptised* thirty-eight into the fellowship of the church, and sixteen were added by letter.

At about two o'clock on the morning of Wednesday, March 21, 1849, it was discovered that the Baptist meeting-house was in flames; and the "noble edifice," as the clerk describes it, with organ, bell, clock, and Sunday-School library was entirely consumed. Three days afterward, the covenant meeting was held in the Presbyterian session-house, and twenty-two converts related their Christian experience. The church at once resolved to rebuild, and in less than thirty days had secured subscriptions for that purpose amounting to \$6,500. A new chapel was opened for worship, July 8, 1849, the pastor preaching an appropriate sermon.

Mr. Cormac resigned in February, 1850, and Charles L. Bacon, of Mount Morris, received a unanimous call to the pastorate, beginning his work here May 1st. In July, James McLallen and David Farrington were ordained as deacons, the pastor being assisted in the solemn services by Dr. O. C. Comstock, of Michigan. The new house of worship was dedicated Feb. 6, 1851, Pastor C. L. Bacon preaching the sermon. Rev'ds. Hamilton, Taylor, West, and Woodworth took part in the services. The congregation numbered about one thousand persons. Rev. William Cormac preached in the evening. A meeting of days was held in which the pastor was assisted by the evangelist, W. H. Delano. The year 1856 was a joyful year for the church in Trumansburg; there were many baptisms; pastor and people were united; in temporal and in spiritual things, the church was abundantly blessed.

In Feb. 1859, it was determined to invite Rev. W. G. DeWitt, a young evangelist, then holding meetings at Farmer Village, to visit the church in Trumansburg. There followed one of the most remarkable revivals in the history of the church. It extended through the whole community, and all the churches were strengthened by it. The doors of the sanctuary were open by night and by day. Denominational jealousies were for a time forgotten. All Christians worked together. Fifty-five united with the church by baptism, fourteen by restoration and by letter. Mr. DeWitt preached his farewell sermon on Sunday, April 10th, and the church clerk assures us that the meeting-house was never before so full of people. In Jan. 1860, the clerk noticed the death of the first pastor of the church, and at a succeeding meeting it was voted that the pastor preach a sermon commemorative of the beloved Dr. Comstock.

George T. Spink resigned as church clerk, Dec. 13, 1862, and was succeeded by C. W. Burghardt. The church passed unanimously a resolution tendering their thanks to the late clerk for long and faithful services. Col. Spink died Sept. 24, 1876, aged 73 years, at the home of his son-in-law, Rev. E. J. Foote, in New Jersey.

In February, 1863, the pastor was assisted in meetings by Rev. C. A. Votey, and Rev. D. Corey. C. L. Bacon resigning Feb. 1864, was recalled, and continued to supply the desk for six months. Mr. Bacon was pastor for nearly fifteen years, during which period he baptised two hundred and sixty members; the total number added being three hundred and thirty-five.

For several months the pulpit was acceptably supplied by Lewis Ransted. Rev. Increase Child became pastor in Oct. 1864, and served the church faithfully for one year. D. Corey was called to the pastorate in March, 1866, and the church was soon greatly revived. Pastor

Corey resigned Jan. 19, 1865, having baptised into the fellowship of the church one hundred-nineteen persons. George A. Starkweather became pastor in April, 1869. Within one year the church licensed to preach the gospel four of its members. J. M. Lovell was elected Treasurer, and was succeeded by Dr. J. D. Lewis, in 1872. Mr. Starkweather resigned on account of ill health, in April, 1874.

On the 12th of May, died Dr. J. Deloss Lewis, one of the most active members of the church. Dr. Lewis was Surgeon of the 15th N. Y. S. V., during the war, and was the first President of the village of Trumansburg. He was a grandson of John Lewis, the first pastor of the Farmer Village Baptist church. A man of unbending integrity, he left a reputation without a stain.

E. S. Gallup, long Professor of Greek in Madison University, was called as pastor of the church Sept. 19th, 1874. Sister Anna Daggett, the last constituent member of the church, peacefully departed this life Feb. 21, 1875, aged eighty-seven years. Mr. Gallup resigned 1876, and was succeeded in April, 1877, by Rev. J. J. Phelps, the present pastor, whose labors during the past winter have been greatly blessed. The minutes note powerful revivals in 1819, O. C. Comstock, preacher; 1830-1-2-3; Aaron Abbott, pastor; 1839-41, W. E. Locke, pastor; 1844, Howell Smith, pastor; 1849, William Cormac, pastor; 1851-53-56-59, C. L. Bacon, pastor; (H. G. DeWitt, evangelist, in 1850,) 1867, D. Corey, pastor; 1878, J. J. Phelps, pastor.

OFFICERS.

Deacons: William Ward, Josiah Cleveland, and Samuel Gregory, elected Sept. 16, 1820; Daniel B. Ayers and Allen Pease, appointed March 5th, 1831, ordained on Sunday, Aug. 14, after a sermon by Dr. O. C. Comstock; John McLallen, elected Sept. 17, ordained Sept. 18, 1831. (He died Dec. 15th of the same year). Harvey King,

received by letter, April 19, 1834. James McLallen and David Farrington, elected Nov. 17, 1849, ordained in July; John L. Bloomer, Charles W. Burghardt, John Serrine, Minor T. Coburn, elected, May 17, 1862, ordained, Aug. 6; Edward Clark, May, 1864; G. F. Collins, May, 1865; L. P. Hand, M. T. Coburn, re-elected, C. W. Burghardt, re-elected, May, 1866, John Serrine, re-elected and J. Milton Lovell Dec. 21, 1878.

Licentiates: George B. Phillips, Nov. 1820; J. F. Stark, 1829, and 1831; William White, 1832; John Kelly and Adams Cleghorn, 1833; Nicoll H. Ayers, May, 1845; David Osborn, Aug. 1847, and Feb. 1848; Ira Smith, 1851; Charles E. Barto, John E. McLallen, 1869, Jay R. Shaw, Delazon Conley, Lewis Halsey, 1870.

Clerks: Daniel Barto, 1819; Elias J. Ayers, 1821; Allen Pease, 1822; John Cleveland, 1824; E. J. Ayers, second term, 1825; James F. Stark, 1829; James McLallen, 1831; Timothy Burr, 1836; George T. Spink, 1844; Charles W. Burghardt, 1862.

PRESENT OFFICERS.

Pastor: J. J. Phelps. Deacons: David Farrington, Charles W. Burghardt, Lewis P. Hand, Minor T. Coburn, Harvey King, John Serrine, J. Milton Lovell. Clerk: C. W. Burghardt. Trustees: R. S. Smith, Henry Glazier, A. H. Pease, Travis Hopkins, Sherman Tichenor, David K. McLallen. Society clerk: David H. McLallen. Treasurer: A. H. Pease. Chorister: Covert Smith. Ladies' Social Society, President: Mrs. S. A. Sherwood. Treasurer: Miss Mary Hopkins. Secretary: Miss Lucy Pease. Young People's Association, President: DeRosley Pease, Vice-Pres.: Frank Allen. Secretary: Miss Lucy Pease.

CARDINAL DATES.

1819—8—26,..... Constituted as Second Ulysses church.
 1821—9—5,..... United with Seneca Association.
 1826,..... First meeting-house built.
 1834,..... Grover Comstock preaches his farewell sermon.

1845,.	.....Second house built.
1845—10—15,.....	Baptist State Convention meets here.
1849—3—19,.....	Meeting-house burned.
1849,.....	.....Chapel built.
1851—2—6,.....	Third temple dedicated.
1859,	Revival—H. G. Dewitt.
1866,.....	Meeting-house repaired.
1869—8—25,.....	Jubilee semi-centennial anniversary.

POSTSCRIPT.

On the 15th and 16th of October, 1845, the New York Baptist Missionary Convention held its twenty-fourth annual session at Trumansburg. Rev. Marsena Stone preached the introductory sermon, from Isaiah, 21:11, "Watchman, what of the night?" John Peck was President of the Board of directors; John Smitzer, Moderator, D. G. Corey and S. W. Adams, secretaries. Among the delegates were many names which Baptists love to hear spoken: Alfred Bennett, John Peck, Dolphas Bennett, A. M. Beebee, Jirah D. Cole, Lewis Leonard, Whitman Metcalf, James McLallen, O. Montague, T. S. Sheardown, P. B. Peck, Lewis Porter, Lewis Ransted, Daniel Scott, John Smitzer, C. G. Carpenter, H. B. Ewell, C. P. Sheldon, H. K. Stimson, S. Adsit, A. C. Mallory, Z. Grennell, C. Wardner, J. W. Taggert.

Among the visiting brethren was the venerable Baptist historian, David Benedict, of Rhode Island. The able report of the Board was read by their Secretary, Jirah D. Cole, and dwelt particularly on the necessities of our own State as a field for missionary labor. "We know that these feeble churches and destitute districts, from their very nearness to us, and from the frequency with which we have heard of them, cease to awaken our sympathies. In relation to objects of missionary interest, it is true that 'distance lends enchantment,' as it is true in regard to objects of nature or of art. Proximity to an object discovers to us many blemishes which a remoter post of observation never would have disclosed to our sight. In

this regard, the Convention suffers a disadvantage when compared with some other missionary organizations. The field which they occupy, and the seat of their operations are so remote from our brethren, that they neither see the friction of their machinery nor hear the noise of its movements. Still the Convention has before it two hundred and fifty feeble churches, besides extensive destitution where no churches exist, looking to it for aid, and sending out the imploring cry: 'Come over and help us!' It should be remembered too that many of these small churches have not as much ability to sustain themselves, compared with their number of members, as is generally the case with larger ones. They are in poorer sections of the country, or if in wealthier communities, they have not become objects possessing attraction in the eyes of the worldly, honorable and the affluent. But shall they be neglected, and under the pressure of their wants, sink and expire? This is the question which this Convention has to answer."

This same question is before the New York State Missionary Convention to-day. "The poor ye have always with you," is as true of churches as of individuals. And we are members one of another. Many of the strongest churches have been built of timbers taken from these weaker ones. If they fall, those now stronger will not fail to suffer from the loss. May the words above quoted, written by one who was an honored pastor in the Seneca Association, incite the members of that body to renewed zeal in the cause of the State Convention!

The report of the Board was adopted on motion of C. P. Sheldon, seconded by P. B. Peck. Lewis Leonard presented a resolution favoring faithful translations of the Bible. Alfred Bennett, seconded by H. N. Loring, moved the adoption of the following: "Resolved, that our foreign mission cause has arrived at such a crisis as to demand our united, sympathetic, and enlarged sup-

port for the honor of the denomination, and the glory of God." Zenas Freeman, seconded by Marsena Stone, offered a resolution commending to the sympathies, prayers, and contributions of the denomination, the literary and theological Institution at Hamilton. The Home Mission Society was also commended by resolution. C. G. Carpenter was elected President of the Convention, Jirah D. Cole, Secretary. Both were ex-pastors of the church in Ithaca. Among the names of directors, besides those already mentioned, appear: N. Kendrick, Spencer H. Cone, A. Maclay, James Reed, Edward Bright, Jr., B. T. Welch, Zenas Case, Jacob Knapp, C. P. Wyckoff, Norman Fox, Pharcellus Church, Jesse Elliott, Hervey Edwards, William R. Williams, J. H. Chamberlain, William Colegate, Oren Sage, William Arthur, John Munroe, D. Bellamy, A. Haskell, Friend Humphrey. J. B. Olcott, seconded by H. K. Stimson, moved a resolution commending the American Baptist Publication Society. The Convention adjourned after impressive and affectionate remarks by Elder John Peck and the Moderator, and the singing of the hymn:

"Blest be the tie, that binds
Our hearts in Christian love."



WATERLOO.

The churches in the northern part of Seneca County were led, by their geographical position, to seek membership in the Ontario Association. Waterloo has been a member of this body during the longer period of its history. As early as in 1824, Elder John Goff, of Benton, Ontario Co., had monthly appointments at the Court-House at Waterloo. In 1825, Elder Thomas Brown, pastor of the Baptist church at Geneva, had semi-weekly appointments here. A church was organized Aug. 6, 1825, with seventeen members: Cornelius Hill, William Child, Asa Worden, Harris Usher, John Demconson, Ray G. Lewis, Edward Buck, Catherine Riker, Betsy Usher, Charlotte Long, Eunice Demconson, Mary Warden, Nancy Whiteford, Polly Smith, Susan Smith, Sarah Smith, Elizabeth Snook.

Asa Warden, and Cornelius Hill were elected deacons in Sept. 1825. In Nov., the church united with the Ontario Association. Elder E. M. Martin was pastor at Geneva and Waterloo in 1825-26. The church seems to have held only occasional meetings until 1831, when Elder Taylor was pastor for one year. On the 15th of Oct. 1833, the church voted to disband its organization and ceased to exist.

In Oct. 1836, Moses Rowley, a missionary of the State Convention, began to preach every Sunday at the Court-House. He had been particularly successful in gathering the scattered sheep and establishing churches in four other neighborhoods, and came now to "this valley of vision to prophesy over these dry bones." The church

was re-constituted in March, 1837, with thirty-seven members. C. Hill, Jr., and George W. Milliner were elected deacons; C. Hill, Jr., I. Thorne, G. W. Milliner, J. Marshall, J. W. Durham, and J. Lautensliker, Trustees. George W. Lambert, and I. Thorne were elected deacons. Until 1838, services were held in the Court-House, afterward in the school-house in South Waterloo. Elder Rowley was pastor for four years, and baptised one hundred and twenty-two converts.

The pastors from 1840 until 1853, were: Enos Marshall, L. Ransted, J. Halliday, Nathan Baker, E. Blakely, S. Ewer, Samuel Hough, and D. W. Litchfield. In 1843, when Nathan Baker was pastor, the church reports fifty-nine baptisms, and one hundred and fifty-two members. A meeting-house was built, costing three thousand dollars, and was dedicated June 15, 1840. This house was sold in 1843, the congregation worshipping again in the school-house. In 1853, the church once more disbanded.

At a meeting held Jan. 17, 1863, the following members united in a Baptist conference: Rev. Carl T. Kreyer, James C. Hallsted, James Garrison, Thomas Jackson, John L. Cone, Leonard B. Mosher, George Seibold, J. Love, Joseph Macon, C. Hill, Seymour May, Mrs. J. C. Hallsted, Phoebe May, Mary Warner, Eliza Powers, Sarah Hill, L. B. Mosher. A council which met Feb. 9, 1863, recognized this body as a regular Baptist church; and ordained Carl T. Kreyer as pastor. He continued his labors here for nearly a year, and was then sent as a missionary to China, by the A. B. M. U. James C. Hallsted and Leonard B. Mosher were elected deacons, John L. Cone, clerk.

At the annual session in 1865, the church was received as a member of the Seneca Association. In 1865, the old Baptist meeting-house was re-purchased from the Lutherans. This house was burned Feb. 21, 1875, and for one year the congregation assembled for worship in Towsley

Hall. A parsonage and lot were purchased on William street, in 1876, and a chapel built costing some three thousand dollars.

After the resignation of pastor Kreyer, J. E. Lockwood preached for a short time, when he was succeeded by W. H. Steegar, from 1865 to 1868. S. V. Marsh was then pastor for two years. W. M. Robinson was pastor in 1872-3, and during these years the church reports nineteen baptisms. In 1874, F. P. Sutherland accepted a call to the pastorate and was ordained here. C. A. Harris was pastor for a short time in 1876, and was succeeded in 1877, by F. M. Beebee.

The church is at present without a pastor. It has had but three clerks since uniting with the Seneca Association, viz., Seymour May, 1865-75; C. V. D. Cornell, 1875-78; J. C. Hallsted, 1879.

OFFICERS.

Deacons: James C. Hallsted and S. Brewer. Clerk: James C. Hallsted. Trustees: J. C. Hallsted, S. May, S. Bigelow, S. B. Mosher, C. V. D. Cornell.

CARDINAL DATES.

1824,.....	Baptist Missionaries.
1825-8-6,.....	Church organized.
1825-11,.....	Unites with Ontario Association.
1833-10-15,.....	Disbands.
1837-3,.....	Reorganization.
1840-6-15,.....	Meeting-house dedicated.
1843,.....	Meeting-house sold.
1843,.....	Again disbands.
1863-1-17,.....	Church recognized.
1865,.....	Unites with Seneca Association.
1865,.....	Meeting-house re-purchased.
1875-2-21,.....	Meeting-house burned.
1876,.....	Parsonage bought—Chapel built.

WATKINS.

In the year 1846, Elder T. S. Sheardown, then pastor at Reading, having carefully reconnoitered the ground, determined, as he informs us in his autobiography, to "make a flank movement" on Watkins, then known as Jefferson. He sought permission to preach in the school-house, but was at first unsuccessful. Subsequently, through the influence of Senator George Guinnip, the school-house was thrown open, and he gave a series of lectures on Romanism. Finding that he had secured the attention and good will of the people, the missionary Bishop resigned at Reading, and devoted his whole time to the work at Watkins.

A church organization had been perfected, Oct. 2, 1846, fifteen members signing their names to the church covenant. The constituent members were: John Moshier, Albert Wilson, William Kinner, William Pratt, T. L. McWhorter, Ropuna Russ, Mary Kinney, Caroline Moshier, Sarah Pratt, Emeline Moshier, Lucinda Cass, Charlotte Moshier, Helen Edgerton, Fanny Winfield, Sarah Wilson. Meetings were held in the old school-house which was finally purchased for \$100, to serve as a shelter until they could complete their house of worship. Notice was served on them that this building must be removed from the corporation grounds. A stranger offered to the anxious pastor the use of a vacant lot. The energetic Elder immediately hurried to the boat-yards, procured capstan, chains, and cables, "raised a dust," as he says, and gathered the friends and brethren who had a mind to the work. "There was a great deal of racking

and cracking about the old shell, yet it held together, and the next Sabbath we were happily located in the old house on a new site." The pastor loved to preach to boatmen at the lake shore, and asking for 'some standard by which to designate the place of meeting, was soon provided with a handsome ensign inscribed "Bethel Church." Thus the Baptist banner was lifted, and the work of church building went on. Money being needed, Elder Sheardown sought aid from his old friends between the lakes, visiting Trumansburg, Covert, Farmer Village, and other churches. All responded cordially, and his heart and hands were strengthened for his good work.

The meeting-house was completed in 1850, at a cost of about \$3,500, and the church entered it with grateful hearts. Dedictory services were held May 14th, when pastor Sheardown preached, from Gen., 28:22. Rev'ds. C. G. Carpenter, J. B. Olcott, C. Wardner, and George Brown participated in the services of the day. For four years, the church was a mission station, and did not call a council to ask the fellowship of the denomination. They made regular reports however to the Seneca Association, and "looked up to it as a child would look up to its father." The church was recognized in Aug. 1850, and became a member of the Seneca Association, at its next session.

In 1859, the church in Watkins felt the influence of the great revival wave which swept over the Association. The pastor, H. West, was assisted by George Balcom, and sixty-five baptisms are reported.

In 1866, when E. Royce was pastor, the church was permitted to witness another powerful work of grace, and reports thirty-three additions. Before the coming of Pastor Weeks the church enjoyed the services of G. A. Starkweather, of Watkins, as a supply.

This church, in common with its sister churches, was strengthened by the meetings of the pastors' conference,

which was often held with the weaker members of the Association, to aid and encourage them. Watkins, Newfield, Enfield, Peach Orchard, as well as others, were cheered by these assemblies. The social intercourse and intellectual exercise resulting from the conference were also enjoyable and useful to the ministers of the Association.

The Watkins church has not been blessed by many seasons of great spiritual prosperity, but has had faithful pastors, who have baptised many happy converts. It has seen dark days, has suffered from foes within as well as from foes without. At present union and love prevail, and the church is persistently holding the fort, waiting the coming of the great Commander.

OFFICERS.

Pastors: The following list gives the names of pastors, with dates of their settlement: T. S. Sheardown, 1846; Andrew Wilkins, 1853; Hezekiah West, 1855; William McCarthy, 1856; L. Lowe, 1857; H. West, (second pastorate) 1858; H. S. Card, 1861; E. Royce, 1865; H. E. Ford, 1868; C. W. Brooks, 1870; Thos. G. Wright, 1875; George E. Weeks, 1879.

The church has had but four deacons: John Moshier, Daniel Berry, and J. Page, elected Aug. 1859, and S. W. Sackett, Nov. 30, 1872; Dea. Moshier died Oct. 1866. Dea. Berry died Oct. 25th, 1873. They did their work well, and the church misses them. Why so many years elapsed before deacons were appointed is not known, but that none were appointed is established by the church record, and by the testimony of older members.

Four members have received license to preach. C. R. Burdick, now a Presbyterian, Mr. Perry, W. P. Omans, and Fred H. Gates.

Clerks were elected as follows: A. Wilson, 1850; A. Bellamy, 1852; L. Parsons, 1855; E. O. Allen, 1856; H.

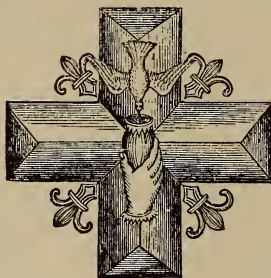
Atwood, 1859; Hiram VanTassel, 1862; E. O. Allen, (second term) 1869.

PRESENT OFFICERS.

Pastor: George E. Weeks. Deacons: J. Page, Samuel W. Sackett. Clerk: E. O. Allen. Superintendent Sunday-School: A. C. La Dow.

CARDINAL DATES.

1846—1,.....Elder Sheardown reconnoitering.
 1846—10—2,.....Church organized.
 1850,.....Meeting-house completed.
 1850—8,.....Church recogized.
 1850—10,..... Unites with Seneca Association.
 1859—8—6,..... First deacons elected.





DR. O. C. COMSTOCK.

BIOGRAPHICAL SKETCHES.

DR. OLIVER C. COMSTOCK.

Oliver Cromwell Comstock, the first Moderator of the Seneca Baptist Association, and the first pastor of three of the churches of that Association, was born in Warwick, Kent Co., Rhode Island, March 1, 1781. He was the son of Hon. Adam Comstock, one of the most honored citizens and influential legislators of his day. For twelve successive terms, Adam Comstock was elected from Saratoga Co., to the lower house of the State legislature, and was afterward State Senator for four years. He was a member of the Constitutional Convention of 1801, of which Aaron Burr was president.

The early education of O. C. Comstock was acquired in the schools of Schenectady, and of Greenfield, Saratoga county. From his childhood, he was known as a close student. He afterward entered the University of New York, and graduated from the medical department. He also engaged in the study of law, and his honorary degree of A. M., was worn as worthily as was that of M. D. For a short time he practiced medicine near Cayuga bridge, where he married Lydia Smith, daughter of Judge Grover Smith, of Seneca county. In 1807, he removed to Trumansburg then in Seneca county. Following in the footsteps of his honored father, he early entered political life, and it seemed only necessary for him to permit the use of his name, in order to receive almost any gift which his fellow citizens had power to bestow.

He was the member of Assembly from Seneca county in 1810-12; Judge of Seneca county in 1812; the first

Judge of Tompkins county in 1817; member of the House of Representatives during the 13th, 14th and 15th sessions, when Henry Clay was speaker, declining a re-nomination for a fourth term, that he might devote himself to the preaching of the gospel to poor and feeble pioneer churches. Few men have ever been called upon to make such sacrifices. Few perhaps would listen to such a call. In Congress he was an able debater, and a conscientious legislator. He was appointed by the President one of the commissioners to settle the claims of the sufferers by the war, on the Niagara frontier. This delicate duty was discharged to the satisfaction of both the government and the claimants.

While a member of Congress, he was baptised in the Potomac by the Rev. Obadiah B. Brown, pastor of the First Baptist church in Washington. Many of the Congressmen accompanied the concourse to the river side to witness the baptism of their colleague.

After declining a re-nomination to Congress, he resumed the practice of medicine at Trumansburg, gathered a church there, which was constituted in 1819, preached at Ithaca, Peach Orchard, Farmer Village, and other out-stations and churches. At this time he also organized a church at Ithaca, and was its first pastor, dividing his time between that church and the one at Trumansburg.

In 1828, he accepted a call to Rochester. When he went to that then youthful city, he found the Baptist congregation worshipping in a public hall in the rear of the Clinton house. Their services had been held in the old court house, but the supervisors decided that it was unwise to permit any religious body to hold service in the public buildings, and so directed the sheriff to order the Baptists out. The outlook for the little church was gloomy. They were too poor to build, and knew not where to buy. After long continued labor, against many discouragements, Dr. Comstock succeeded in securing a

place of worship for his people. The church which had been built by the Presbyterians, the first ever erected in Rochester, was bought for \$1,500, in the year 1828. The Baptists now had a home.

The labors of Dr. Comstock were richly blessed to this people. In 1831, he baptised one hundred and fifty candidates, and fifty-three members united with the church by letter. In 1832, the church reports sixty-seven baptised, and thirty-nine received by letter. In 1833, eighty-seven baptised, and thirty-four received by letter. Dr. Comstock had now been pastor for five years, and the old church, after dismissing more than one hundred members to constitute a new one, had left more than double the number she had when he began his pastorate. She reported in 1827, at the organization of the Monroe association, 158 members. In 1833, she reported 353, and 102 dismissed by letter. An appreciative sketch of Dr. Comstock in the *Rochester Herald*, thus concludes :

“The second pastor of the First Baptist church in this city was a remarkable man. He seemed able to adapt himself to any position in life, no matter how humble or how elevated. In him were united the three great professions, the ministry, the law and medicine. He was the faithful preacher in the rude ball-room of Hiram Leonard, when he first came here, and afterwards, with the same adaptability to occurring events, opened the sessions of Congress with prayer when the great men of the nation and a future president bowed with him in prayer. * * * * *

It is safe to say that no cleric or layman who ever lived in this vicinity has had such a variety of high honors conferred upon him, and at the same time no church has had a more painstaking pastor than the First Baptist church of our city during the charge of Rev. Oliver C. Comstock.”

Benedict, the Baptist historian, quotes as follows from the Manual of the First church of Rochester :

“The event which, under God, did more than any other for the advancement of the church, was the settlement of Dr. O. C. Comstock as its pastor.”

While Dr. Comstock was at Rochester, his second son, Grover S., a young lawyer of great promise, was converted, and immediately, as he expressed it, “took a retainer from the Lord Jesus Christ,” and entered the Christian ministry. This young man went as a missionary to Burmah, where he gave his life a sacrifice upon the altar of love to humanity, dying of cholera in 1844. His earnest cry, “Six men for Arracan!” long rang in the ears of his fellow laborers in America, and inspired them to renewed zeal in the cause of missions. The wife of Grover Comstock was of a spirit noble like his own. Bidding her little children farewell, as they were about to embark for America to be seen by her no more, she said, looking toward heaven : “My Savior, I do this for thee !”

While pastor at Rochester, Dr. Comstock was deeply afflicted by the death of his excellent wife, the influence of whose gentle, winning, Christian life was a principal means of his conversion. Sad, lonely, and heart-weary, with health impaired, he resigned his charge, and sought change and rest. Visiting Washington on his journey southward, he was elected chaplain of the House of Representatives, and served during one term. He was then persuaded to undertake the pastoral charge of the First Baptist church of Norfolk, Va., where he remained for nearly two years.

His only surviving son, Dr. O. C. Comstock, Jr., who succeeded him in his practice at Trumansburg, having removed to Marshall, Mich., he was led to the same new Territory, and was pastor at Detroit, preaching afterward as a supply to the churches in Ann Arbor, Jackson, Marshall and Coldwater ; doing the work, but not willing to

accept the name of pastor, as he considered his pastoral work closed when he left Detroit. He was pastor of the First church at Detroit for nearly two years, at Ann Arbor five years, at Springfield, Ill., one year. In every church the Lord blessed his labors, and the people loved him.

He was twice elected Superintendent of public instruction of the State of Michigan, and once consented to represent Branch county in the legislature, manifesting in his declining years the same interest in the welfare of the republic and the advancement of his fellow citizens which had distinguished him in early manhood.

As he had been the first Moderator and preacher in the Seneca Association, so also he was the Moderator and preacher of the introductory sermon at the first anniversary meeting of the Monroe Baptist Association. He was an able advocate of the cause of temperance, and was elected President of the State Temperance Society of Michigan. His reports as Superintendent of public instruction are filled with practical and fruitful suggestions, and bear the impress of the statesman and the Christian.

Everywhere, in the practice of his profession, on the judge's bench, in legislative halls, in the pulpit, the family, the social circle, he was the same courteous, warm-hearted, loving Christian gentleman, striving to please his neighbors for their good unto edification.

The history of Dr. Comstock reads like that of one of the old crusaders. He relinquished the honors of this world, to become a soldier of the cross. In some respects his life may remind us of that of the Apostle to the Gentiles. He was a nobleman,—so born. He was a Christian gentleman,—so born of the Spirit. He had the then unusual advantage of a professional education—political honors were showered upon him, the avenues of wealth and fame opened before him, but listening to the voice of God, he seemed to look upon all these things

as temptations, from which he must turn away to preach to others the unsearchable riches of Christ's gospel. Who will say that he was wrong? Is the highest office of earth as honorable as that of an ambassador of the Heavenly King? More than men need strength, wisdom, power, or wealth, they need soul rest,—peace with God. Dr. Comstock believed that it would be kinder to bind up the wounded spirit than merely to heal the broken body; more glorious to break the yoke of sin and let the oppressed go free, than to gain earth's honors, forgetful of the sufferings of others. Like Henry Clay, he was one of those happily constituted mortals who find it easy to win, and usually learn to long for, the applause and admiration of their fellow men. It was a very high mountain, to the top of which the Tempter led him, but he could say, as did his Savior, "It is written!" and could sing with the spirit what many men sing with the lips alone:

"Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition,
God and heaven are still my own!"

Dr. Comstock was a man to be loved. Remarkably genial and hospitable, he richly enjoyed the society of his friends, appreciated a pointed anecdote, and had a keen sense of the ludicrous, yet was his humor ever chaste and his kindly wit left no wound. Frank and generous in disposition, he was eminently a man of peace, willing to sacrifice his own views, but not his convictions, rather than to foment strife. He had too much charity—his faculties and affections were too well balanced—to be a great leader, for, seeing both sides of every question, and ready to make allowances for differences of opinion, he felt kindly toward the wrong doer, even when hating the wrong. A Baptist from settled conviction, his broad catholicity led him to love all who loved the Lord Jesus, and it is believed that he never uttered a word which

would wound the heart of a conscientious member of any Christian communion. His brother, Rev. Dr. Alexander Comstock, a Methodist clergyman, sometimes inclined to theological controversy, made this characteristic remark: "I do believe, Cromwell, if he met the Devil, would make a polite bow, and say: 'Good morning, sir!'" This anecdote may illustrate the courtesy, and peace loving disposition for which Dr. Comstock was distinguished.

His sermons were remarkable for breadth, force, and illustration, rather than for doctrinal discussion and close analysis. He always styled himself a "lay preacher," since he had not received a theological education, but in compensation for this lack of professional training, he had a cultivated mind, a natural talent for oratory, and a great, loving heart.

When Dr. Comstock was in public life, he was an enthusiastic and earnest friend of the common school system, and rendered efficient aid to Gov. Clinton in making this system a success. He was the first postmaster of Trumansburg, in 1811, and the contrast between the beautiful, active village of to day and the wilderness of three-quarters of a century ago, may be seen in the fact that the first quarter's salary of the postmaster was one dollar and eighty-one cents.

Dr. Comstock was a man of commanding presence, tall and well proportioned, kind and courteous in manner, always welcoming his friends with a cordial greeting. He had a magnetic presence, and a voice which once heard was never forgotten; every tone seemed to be filled with music. He was the peer of such men in his denomination as Kendrick, Peck, Cone and Bennett, and was often called upon to preach at the anniversaries and meetings of State conventions.

He died at the home of his son, Dr. O. C. Comstock, Jr., in Marshall, Calhoun county, Mich., Jan. 11, 1860, aged seventy-nine years; but he lives in the memory of

many who will never cease to love him, and in the undying influence of his noble life.

DR. N. W. FOLWELL.

Nathan Wright Folwell was born in Southampton, Pa., Dec. 27, 1805. Enjoying the advantages of a liberal education, he was a student at Hobart (then Geneva) College, and graduated at Fairfield Medical College, Jan. 31, 1832. He was a student and a partner of his brother-in-law, Dr. C. C. Coan, of Lodi, and took high rank in his profession. Compelled by ill-health to relinquish his chosen calling, he returned to his old home at Romulus, to engage in farming. Previous to this time, listening to the evangelist Jacob Knapp, at Penn Yan, he was convicted, and hearing a sermon soon afterward from U. B. Miller, from the text: "the Master is come and calleth for thee," he was converted. He often spoke of his conversion as occurring just at the dawning of the new year, Jan 1, 1844. He united with the Lodi church, Elder DeLand pastor, and soon received a license to preach. This was not in accordance with his wishes, as, although he possessed the rare gifts which give success to the public speaker, he preferred the walks of private life, and never sought place or honor. Yet he was willing to do what he could for the Master, and with voice and pen he often inspired his fellow laborers to zeal and faithfulness. For nearly two years, he labored earnestly and successfully as agent of the American Baptist Publication Society.

He was devotedly attached to the cause of temperance, and the fear of unpopularity never prevented him from boldly advocating its principles. He attended regularly the sessions of the Seneca Baptist Association, and no face was more welcome, no greeting more cordial than his. For sixteen years, he was the treasurer of this body, and for over twenty years held the same office in the



DR. N. W. FOLWELL.

Romulus church. His interest in the cause of Christ affected his pocket as well as his heart. He gave cheerfully and with a liberal hand, for the support of the gospel at home and abroad, and was a leader in every good work in the church and in the community. His friend, Dr. David Moore, writes: "when he was converted, he was converted all through, heart, conscience, will, intellect, body and soul. All he was and all he had was consecrated to the Lord that bought him."

He loved to aid and encourage young men, as the writer well knows by experience. This is illustrated by the following incident related by Rev. L. J. Gross in his funeral discourse:

Dr. Folwell was on the way from his home to attend a revival meeting at the Romulus church during the pastorate of Elder Fargo. Meeting a young man of his acquaintance, he said: "Come John, won't you go to meeting to-night?" "No, I guess not," the young man replied, "I have been threshing, and don't wish to go to church in these old clothes." "Never mind the clothes, John," said the Doctor, "they are good enough to go to heaven in. Get in and ride." The young man accepted the invitation, was led to seek Jesus that night; the church saw that he was "apt to teach;" he was encouraged to pursue a course of study at Rochester; and John Griffith, D. D., has shown himself "a workman that needeth not to be ashamed."

Two of Dr. Folwell's sons fought in the Union Army. William Reeder Folwell was a member of the Fourth Michigan Regiment. James D. Folwell responded to the first call for volunteers, and enlisted in Co. A., 33d, N. Y. S. V.; was captured in McClellan's abandoned hospital at Chickahominy, confined in Libby prison, and died of emaciation at Phila., July 26, 1862, aged twenty-three years. He was a noble, Christian soldier.

Dr. Folwell delighted in dispensing a free and generous hospitality, and was an enthusiastic lover of the liberal arts. His favorite poet was Sir Walter Scott, many of whose poems he would repeat from memory. He was fond of Botany, and in the pursuit of this study joined his devoted friend Prof. Asa Gray, of Yale College, on a tour to the far West.

He died, at peace with the world and at peace with God, Feb. 4, 1879, at the good old age of seventy-three years. Funeral services were held at the Romulus Baptist church, when the pastor, Rev. L. J. Gross, preached an appropriate and touching sermon from Ps. 12:1. In accordance with the request of Dr. Folwell, Rev. L. Halsey assisted in the services. Dr. Folwell rests from his labors, but his works follow him, and many whom he has befriended arise to call him blessed. His was a noble, generous, Christ-like spirit. May his example inspire us to noble emulation! His work is done; ours is to be done!

JAMES McLALLEN.

James McLallen, for many years a deacon of the church in Trumansburg, and an officer in the Seneca Association, was born in the town of Ulysses, Oct. 12, 1800. He was the oldest son of John McLallen, a pioneer settler who came to the lake country with the revolutionary soldier, Abner Treman, from whom the village of Trumansburg received its name. John McLallen was one of the first deacons of the church in Trumansburg, the early meetings were often held at his home, and he gave to the church the site for their meeting-house. This venerable man was best known by the name of "Father McLallen," and when he died, Dec. 16, 1844, devout men carried him to his burial, and the church deeply mourned their loss.

James McLallen was one of the most widely known and highly respected of the citizens of Trumansburg.

He was for many years a prominent merchant, postmaster, (succeeding Col. H. Camp, and Dr. O. C. Comstock,) member of the Masonic fraternity, deacon of the Baptist church, trustee of the Presbyterian and of the Methodist Episcopal church, loved and honored by all.

He was elected clerk of the Baptist church, in 1831, and held the office until he was chosen deacon in 1849. He had charge of the Baptist depository at Trumansburg, and was a life member and warm friend of the Baptist State Convention. His feeble frame enclosed a mind of untiring energy, and in the family, in the community, and in the church, his influence was felt as a power for good.

He married Ellen Strobbridge Feb. 1827, and found in her a noble, loving, helpful wife, during the remainder of his life journey. Few couples live so long, fewer still, so pleasantly together. On the 19th of Feb. 1877, they celebrated their fiftieth wedding anniversary. He was baptised, by Elder Abbott, April 3, 1831, was chosen clerk of the church the next month, was elected deacon in 1849, and held the office for nearly thirty years, officiating at the last communion service held before he was called to take his place at the marriage supper of the Lamb.

He died, at his home in Trumansburg, Nov. 14, 1877, his pastor, Rev. J. J. Phelps, preaching an appropriate funeral sermon; Rev'ds. Gallup and Halsey assisting in the services. He labored long and faithfully as an officer of the organization whose history is recorded in this volume, his own name and that of the Seneca Baptist Association being for many years most intimately associated. For thirty-five years he was its Corresponding Secretary, for eleven years its Treasurer. The Association is deeply indebted to him for the preservation of its early records, and for the compilation of its statistics.

He was a devoted friend of Dr. O. C. Comstock, and of his sons, Grover and O. C. Jr., and named his own son

after the hero missionary. The house of James McLallen was ever a Baptist home, and many a weary preacher has been cheered by the welcome, and strengthened by the hospitality there enjoyed.

The later years of his life were spent in retirement, his health not permitting him to endure the fatigues of business. But he never forgot the appointments of the church. He especially loved the prayer-meeting, and was one of the few faithful ones whom his pastor could expect to meet there. How often we have heard him repeat that poem he loved so well, beginning:

“ There’s a land far away, ’mid the stars, we are told,
Where they know not the sorrows of time,
Where the bright rivers wander through valleys of gold
And life is a treasure sublime ! ”

Whatever he did, he sought to do well. His handwriting was as plain as print. For more than half a century he kept a meteorological record and a daily register of the history and progress of his native village. Modest, amiable, and unassuming, he did his work quietly, but with the most scrupulous care, and with conscientious fidelity to duty. He lived to do good to others, and now, having passed within the “ portals golden,” he rests from his labors, his works follow him, and his memory is blessed.





HENRY G. DE WITT, D. D.

HENRY G. DEWITT,—EVANGELIST.

Henry G. DeWitt was born Aug. 14, 1835, in Cato, Cayuga Co., N. Y. His father soon removed to an adjoining town, and his youthful days were spent near the shore of that beautiful sheet of water known as Owasco lake. He was converted when only five years of age, and at this time had his first call to preach the gospel. Before he was six years old, it was decided that he was to be a minister of Christ. This decision was not only fixed in his own conviction, but was also well understood by the family. No other thought in regard to the future entered their minds. Henry was to be a preacher. His whole after life until he entered the ministry, was spent in preparation for his great work, although neither his means nor his health permitted him to take a collegiate course of study.

At the age of thirteen, he united with the "True Reformed Dutch Church" of Owasco. Afterward, being led by the conversion of his brother, Rev. M. H. DeWitt, to reflect upon immersion and believer's baptism, he became a Baptist, and was baptised, when seventeen years of age, by Rev. J. G. Moore, at South Butler, Wayne Co., N. Y. Continuing his studies, he was called to the pastorate of the church in Burritt, Ill., in 1857, when twenty-two years of age, and was ordained a few months later. Here he remained as pastor for one year, the numbers of the church being doubled in that time. He was then urgently solicited to devote himself to evangelistic work.

One of his first meetings was held with the Farmer Village church, of which the veteran revivalist, Elder

Elijah Weaver, was pastor. Such was the interest manifested through the community in this wonderful work of grace that the schools in the neighborhood were closed, and meetings were held day and night. Nearly two hundred persons professed conversion. When Elder DeWitt preached his farewell sermon, the church was too small to hold the multitudes who came to hear him. From Farmer Village he went to Trumansburg, where Rev. C. L. Bacon was pastor. The revival here was the most wonderful the writer ever witnessed. The whole community was awakened. The inquirers were numbered by scores and by hundreds. It is said that as many as three hundred "requested prayers" at one time. Evening after evening the Baptist church, the largest in the village, was filled to overflowing. The people came, not to criticise or to make sport, but because their anxiety would not let them stay away. The meetings were marked not by enthusiasm, but by earnestness and solemnity. Said a writer in the "Examiner and Chronicle:"

"It is marvelous how God has wrought by the hand of this young servant. He comes before the people and *talks* the simple truths of the Gospel, in a humble, earnest manner, and the Spirit takes these plain truths, and binds them upon the hearts of the listeners with a force that makes them feel." The converts were numbered by hundreds: all the churches in the neighborhood were revived. As the meetings progressed, the service of song became inspiring. All seemed to sing with the spirit, making melody in their hearts unto the Lord. Among the favorite hymns were "Homeward Bound," "Rest for the Weary," and "Soldiers of the Cross!" In the summer of the following year, Mr. DeWitt held a meeting with the Romulus church, in which the power of the Word was wonderfully manifested. On one occasion it was estimated that three thousand people assembled to listen to the preacher.

Mr. DeWitt was married, in 1860, to Louise Hopkins, of Covert, Seneca Co., who was converted under his preaching, and baptised by Rev. C. L. Bacon, uniting with the Trumansburg Baptist church.

He has held over two hundred series of meetings:—four in Baltimore, three in New York City, five in Brooklyn, four in Newark, two each in Trenton, Providence, Philadelphia, Boston, Salem, N. J., one each in Rochester, Troy,* Memphis, Tenn., Syracuse, Auburn, San Francisco. He has conducted meetings at the five educational centers of the Baptist denomination:—Hamilton, Providence, Rochester, Lewisburg, and Louisville, and these meetings were all unusually successful.

Rev. Franklin Wilson, D. D., a clergyman of independent fortune, residing in Baltimore, Md., heard of the success of the young evangelist, and offered to pay his salary if he would travel and preach in the south. Accepting this invitation, he spent nearly two years in the Southern States, beginning his work there with a four weeks' meeting at Washington, D. C. The church with which he labored saw its number of members doubled. Afterward he assisted Rev. J. M. W. Williams, D. D., at the First Baptist church in Baltimore. The next winter he held two meetings in that city, the churches being revived and strengthened.

He assisted the pastor of the Bedford Avenue church, Brooklyn, in a series of meetings which resulted in one hundred and sixty-nine additions to that church alone. He was called to the charge of a protracted meeting at Hamilton, and Rev. George W. Eaton, D. D., writes in the "Examiner and Chronicle:" "As many as three hundred converts and enquirers were together in the body of the house." Holding a meeting at Salem, N. J., five hundred persons united with the several churches, two hundred and eighty-seven with the First Baptist. A Memorial church was constituted as the result of that revival.

He preached in Tremont Temple, Boston, and the pastor, Rev. J. D. Fulton, D. D., thus speaks of him :

“Rev. H. G. DeWitt closed his labors in Tremont Temple on Thursday, in consequence of a telegram summoning him to the bed-side of his sick wife. We were sorry to part with him. He had endeared himself alike to pastor and people by his faithfulness as a preacher, and his devotion as a Christian. His preaching has won upon the people, and sinners who resisted the efforts put forth in their behalf during the previous winter have bowed in meek submission to Christ. The meetings have been without marked demonstration, but with great power. The rain has fallen quietly, but it has filled the channels with a life-giving stream which makes us all rejoice. As a laborer in the field of evangelism Bro. DeWitt has few if any superiors. He differs from other brethren in this field, but not for the sake of differing. He leans very heavily on the arm of Christ. He is loved in our homes, in our sanctuary, and by the great congregation, and our prayer is that God may bless him, and make him a long and lasting blessing to the Church of Christ.”

Of a meeting held at Plainfield, N. J., with seven churches, Rev. Dr. Robert Lowry, the well-known hymn writer, says in “The Watchman :”

“A meeting of extraordinary power, under the leadership of Evangelist H. G. DeWitt has just closed at Plainfield. All the pastors co-operated, and all the churches were aroused and strengthened. During two weeks, over three hundred persons professed conversion. Bro. DeWitt commended himself to all Christian people by the earnestness of his preaching, and the tender spirit he exhibited in the inquiry meetings.”

Among the well-known pastors with whom he has labored in series of meetings are : Drs. Wayland Hoyt, T.

Edwin Brown, Lansing Burroughs, Richard Fuller, William R. Williams, C. P. Sheldon, W. R. Brooks, Hiram U. Hutchins, W. H. Parmly, J. D. Fulton, J. O. Mason, Robert Lowry, A. S. Walsh, H. C. Fish, L. A. Dunn, J. D. Herr, and many others. Dr. T. Edwin Brown, of Rochester, says of Mr. DeWitt: "I am not much of an enthusiast concerning evangelists and their methods. Bro. DeWitt's work in Rochester was on the whole a successful and healthy one. He has tact, courtesy, sympathy, a pleasant manner, a warm heart. His preaching is largely illustrative. His methods, as such methods go, are simple, direct, and, judged by their results, wise. He is not 'greedy of filthy lucre. Of all the evangelists whose work I have seen he is the safest. I would, if the occasion seemed to call for such work, be glad to have him again, which is the highest tribute I can pay him. I think he means honestly to do Christ's work."

In 1878, the degree of D. D., was conferred on Mr. DeWitt, by the Central University, of Iowa. For several years, when preaching with feeble churches, his salary was paid by Mr. J. Esty, the celebrated organ builder of Brattleboro, Vt.

Some of his most important meetings have been held within the last four years. As the result of his first meeting at Newark, Dr. Fish baptised two hundred and fifty four persons. In its notice of this meeting the Newark Courier says: "Dr. Fish said last evening that the work exceeded anything he had ever witnessed, and called on all laborers to thrust in the sickle, and reap, as the harvest is ripe." The published sketches of revivals which have been conducted by Dr. DeWitt would fill volumes, had they been preserved. He has preached over eight thousand sermons and it is probable that twenty thousand persons have been led to see their need of a Savior in meetings he has conducted.

The lines of Dr. DeWitt's life are closely interwoven with those of this Association. He is allied to it by marriage. Here he began his work as an evangelist. Here he was permitted to rejoice again and again in leading multitudes to the Savior. He may well be called the Evangelist of the Seneca Association.

The secret of Mr. DeWitt's power is found in one word: Consecration! He is noted for the earnestness and simplicity with which he presents the truth, and his aim seems to be not to startle or to dazzle men, but to tell them of Christ. His prayers at times seem to be more impressive than are his sermons. His eloquence is the more powerful because unstudied. He has scarcely passed the morning of his manhood, and we may hope that great as has been the success of his labors in the past, they will be blessed yet more abundantly in the future.



PIONEER PREACHERS.

DAVID IRISH.

The pioneer preacher of Cayuga County was David Irish, *venerabile et nobilissime nomen*, a man who, like Minor Thomas, the first pastor at Covert, possessed rare qualifications for the special work to which he was called. He was born in Dutchess County, N. Y., December 21, 1757, ordained in 1789, and in 1794 emigrated to Scipio, Herkimer (now Cayuga) County. He preached the first sermon ever heard in Cayuga County, and, gathering a few of his neighbors, organized the first church, called the Baptist Church in Scipio. The little church received additions by letter, but waited until July, 1797, to welcome the first member by baptism. The first case of discipline occurred in 1799, when a brother was excluded for neglect of family prayer.

In 1800, Elder Irish became pastor of the church in Aurelius, now Fleming, which had been organized as the result of his labors in 1796. Here he remained for fifteen years, the devoted pastor of a united church. His labors here were richly blessed. For nine years in succession the church enjoyed annual seasons of refreshing, and during the fifteen years of Elder Irish's pastorate, nearly five hundred were added to the church. In the course of his ministry, Elder Irish baptised 1,280 persons. He died September 13, 1815, and their loss was bitterly lamented by the church, which had learned to love him as a father.

David Irish was a man of the people. The secret of his success was found in his spirit of earnest consecration to his Master's service. He was patient, resolute, indefatigable. He had bitter enemies as well as warm friends, but he seemed to care neither for threats nor for commendations if he could but do the work the Master had marked out for him.

Five years from the time he preached that first sermon in 1794, he was permitted to see in Cayuga county ten Baptist churches with five hundred members, nearly all of them looking to him as their spiritual father. Like Minor Thomas he was a missionary bishop whose care extended to "the regions lying beyond," and we have record of his traveling on preaching circuits through the northern part of Seneca County.

The historical sketch of the church in Hamburg, by Dea. Wm. Warren, states that in Oct. 1810, the little band of Baptists in Aurora, Erie Co., was visited by Elder Irish, a missionary from Cayuga, who, in passing through this wilderness, preached to them and constituted the Bap-

tist church of Willink. From the history of the churches in Pompey and in Camillus, we learn that in 1801, Elder Irish was accustomed to preach to the former in David Sweet's barn, and that he preached at Camillus and administered the ordinance of baptism, previous to 1810.

JOHN PECK.

John Peck, afterward so celebrated as a pioneer in the Home Mission field, was born at South Farms, Connecticut. In 1811, he removed to Windham, Greene County, New York. Here he heard that Baptist meetings were held once a month in a school house five miles north of his home. On a pleasant summer morning in the month of August, a husband and wife, with their babe thirteen months old, might have been seen going up the steep winding mountain path to find that Baptist meeting five miles away. Of course they were early at church. Those are usually so who love the services well enough to make sacrifices to attend them. As the brethren came in, they saw the strangers. They did not pass by on the other side, or wait for an introduction, but gave them a cordial hand-shake, and inquired if they were Baptists. Before the pastor, Elder Hermon Hervey, had taken his position behind the rough table which served for a pulpit, he was introduced to the two new neighbors, and the next month, in "a clear, beautiful mountain stream" not far from the school-house, John Peck and his wife were baptised. The next month he was licenced to preach.

He soon engaged in missionary work, and became one of the best known and most successful of the early Baptist preachers. He was one of the founders of the Baptist Home Mission society, the "father" of Shurtleff College, secretary for several years of the Baptist Publication Society, and was well-known as an editor and an author.

ALFRED BENNETT.

Few names were more familiar to the early Baptists of Western New York than that of Alfred Bennett. As a friend of Hamilton Institution, as a representative of the State Convention, as a faithful missionary and an earnest preacher, he stood among the foremost of his brethren. He was born Sept. 26, 1780, in Mansfield, Conn.; baptised in Feb. 1800, at Hampton, Conn. Married 1802, to Rhoda, daughter of Dea. Thomas Grow, of Hampton, removed to Homer, N. Y. 1803, was licensed Nov. 1805, and ordained June 18, 1807, Ashbel Hosmer preaching the ordination sermon. From that time, his labors in the ministry were unceasing.

Pastor at Homer for more than twenty-five years, one of the first to engage in missionary work among the Oneida Indians, he was best known as the representative of the Missionary Union, in whose service he made repeated journeys through the Southern and Western States. Unskilled in the learning of the schools, his strong common-sense and logical mind gave him power as a sermonizer, while his acute sensibility to the hu-

morous or the pathetic, gave to his rough-hewn castles of thought and expression the ornaments of eloquence. Gentle and loving as a little child, yet he was a lion when aroused as the champion of the oppressed.

He lived to preach the funeral sermons of his co-laborers, Nathaniel Kendrick and John Peck, and his last discourse before the Seneca Baptist Association was commemorative of the death of the heroic Judson. He died, May 10, 1851, his friend and fellow-laborer, Lewis Leonard, preaching the funeral sermon from Rev. 14:13. His memoir, by Rev. Dr. H. Harvey, was published in 1852.

PETER P. ROOTS.

Elder Peter Philanthropos Roots is said to have been the only one of the early Baptist preachers in Central New York who had received a college education. He was a logician rather than an orator, concise and methodical in his manner of composition. He was sometimes accused of indolence, but we have testimony that after riding ten or twelve miles, through the swamps and over the hills, on the corduroy roads of the pioneers, he could then preach a good sermon on a Sunday morning. It is said that for eighteen years he served as a missionary, often without compensation, each year riding three thousand miles, and preaching three hundred sermons.

JOHN CATON.

One of the most noted among the early preachers of Seneca county was Elder John Caton, pastor at Romulus. He was a Virginian by birth, and served in the Revolutionary army as a member of Washington's body guard. When in 1825, the Marquis De LaFayette, on his last visit to America, was at Waterloo, he recognized, in the throng by which he was surrounded, his old companion in arms, John Caton, and calling him by name to his side, embraced him with a fraternal greeting.

At the close of the war, Mr. Caton removed to Cornwall, Orange Co., N. Y., where he was ordained pastor of a new church, Nov. 30, 1790. For a number of years, he was pastor of the strong church at Brookfield, or Slate Hill, in Orange Co.

He had four sons, John, Robert, Ferris and Everson, and five daughters, Betsey, Penelope, Ann, Debby and Jerusha. He removed to Ohio about 1830 and died at the home of one of his children in Zanesville.

Elder Sheardown gives an amusing account of his first acquaintance with this veteran pastor, "The latter came to Catlin to visit former members of his congregation, and to learn whether their young minister was 'sound in the faith.'" We condense the account found in Sheardown's autobiography, "Elder Caton was a very large man in body, mind and will, and imbued with all the spirit of the Revolution." He said to his friend, referring to the pastor. "Brother Abraham, is he sound. There

are so many of these young upstarts who are rotten Arminians?" The preacher, happily forewarned, began his discourse with a long quotation from Paul's epistles, relative to the doctrines of election and justification. The old gentleman was satisfied. "He rose up in his majesty, endorsed the doctrine, eulogized the speaker, and expressed his gratification to learn that he was not trammelled with Arminian stuff." He promised soon to pay these friends another visit, and came in Dec. 1828. We were rejoiced at the coming of the patriarch, and sought to make him as comfortable as possible. He being very corpulent, as well as aged, we always minded to give him a good locality in the ox-sled by which we moved him from place to place.

After having attended a meeting in the afternoon, when he preached plump two hours, if not a trifle over, we loaded up our precious freight, Dominie, brethren, sisters and children. Our path lay through the woods, just wide enough for a sled to pass, winding about among the trees. Near the top of a steep descent, the sled beginning to crowd the oxen, they had an inclination to run away. Abraham, the pilot, hallooed at the top of his voice: 'Whoa! hoi! gee!' but the oxen minded not. Increasing their speed at every step, they caught the sled against a sapling which swept off into the snow the temporary box, and all the passengers except the minister. I started with all speed on the track, (for I then could run like Cushi,) expecting every moment to find our guest lying in the snow, if nothing worse. Having run three-quarters of a mile, I saw, on the plain below, the breath of the oxen rising up like the smoke of a furnace. They had stopped of their own accord; and lo and behold! there sat the good old man, with his feet stretched out before him upon the only bottom board left on the sled, with his hands clinched, almost with a dying grip, on each side of the board. He looked up with a perfect stare of amazement, and before I could ask if he was hurt, he exclaimed: 'I didn't know but I was going into eternity, but I thought I would hold on to my board.' The perspiration was standing in great drops upon his face. 'I have had a great many rides in my life,' said he, 'but never before such a ride as I have had this afternoon.'"

AARON ABBOTT.

This well-known early pastor in the Seneca Association was born near Keene, New Hampshire, June 7, 1794. His parents moved to Oneida Co. N. Y., in 1805. Educational advantages were limited, and those of Mr. Abbott were confined to six weeks instruction in the district school. He taught himself to write in most touching circumstances. When eleven years old he was bound out to a farmer. Being treated unkindly, he learned to print the letters of the alphabet, using the floor of his chamber for a writing-book, and a stick for a pen. At last the homesick boy was enabled to send a rude letter to his parents, who soon



AARON ABBOTT.

came to take him home again. He was a great lover of books, and while working at the carpenter's bench, kept an open grammar or arithmetic before him. In 1813, he married Polly Frost, who proved to him a help-meet indeed, relieving him of a multitude of cares, and enduring such privations as only ministers' wives knew in those days of self-sacrifice. He removed to Virgil, then in Broome Co., and united with the Virgil Valley Baptist church. Here he was licensed, and soon became a popular preacher. His discourses were extemporaneous, yet thoroughly prepared. It was the utterance, not the thought which was extempore. He was a diligent student of the Scriptures, and well instructed in doctrine.

In 1824, at thirty years of age, he became pastor at Covert, where he remained for three years. In 1827, he succeeded Rev. O. C. Comstock at Trumansburg, where he was pastor for seven years. His labors during this decade were abundantly blessed. Multitudes were led to confess Christ, nearly one hundred being added to the Trumansburg church by baptism during one year. He enjoyed the confidence and affection of such brethren in the ministry as Elders Sears, Ford, Miller, Shedd, Gillette, Woolsey, Woodworth and Sheardown. About this time three-days meetings became popular; these pastors would respond to a brother's call, the churches were built up, and conversions were multiplied. In 1834, Elder Abbott moved to the West, thinking that he might be useful in establishing churches and in preaching Christ in the new communities. The last sermon in Trumansburg must be preached. Many an eye unused to weep dropped a tear as Elder Abbott said farewell. It was a severe trial for the pastor and his wife, a severe trial for the people of his charge.

On the morning of May 5th, 1834, the family assembled at Deacon John McLallen's home, and after hand-shakings and good-bys, the Elder and his load started up the hill toward Covert, singing one of the hymns then most familiar: "Sweet bower, I must leave you." In about three weeks, they reached their new home in Ohio,—a shanty 12 x 18, with elm bark roof, no windows, door, or floor. Three miles away was Fairfield, Huron Co., and here Elder Abbott soon began preaching the gospel he loved.

The greater part of his work as pastor was given to the churches at Fairfield and at Norwalk, in Huron Co., but invitations to preach came from every quarter and were seldom declined. "It was no uncommon thing" says his biographer "for a congregation to be melted to tears, as the truth came warm from an overflowing heart and from lips touched with divine love." His toils were excessive, and thirteen years after he left Trumansburg, Feb. 2d 1847, at the age of fifty-three years, Elder Abbott fell asleep in Jesus. He died in the full and joyful expectation of immortality, mourned by all who knew him. During his last

sickness the gospel of Jesus was his constant theme. Twelve years afterward his beloved companion joined him on the other shore. Two of his sons have been for thirty-five years in the ministry, one, Aaron D. is yet on the walls of Zion, the other James R., laid aside from active labors, waits for the Master to call him home.

ELDER T. S. SHEARDOWN.

Thomas Simpson Sheardown was born November 4th, 1791, near Great Grimsby, Lincolnshire, England. He was baptized 1812, uniting with a church in Hull, of which Rev. William Arbon was pastor. He was soon called to improve his gift for public speaking at the out-stations of the church. In 1814 he married Esther Glassam. In 1820 he emigrated to America, and meeting, at Newburg, men from the lake country, settled in Covert, Seneca county, in October 1820. Here he found a sympathizing friend in Dea. Lewis Porter. He was distrusted, at first, by some of the Christians in Covert, but Elder Aaron Abbott had faith in him, and induced him to unite with the church by relating his experience. In 1826, he settled in the woods of Catlin, Chemung county. Not a tree had been cut on his farm. He built a log house and organized a Baptist conference, which was afterward recognized as the church in Catlin. Here he was visited and encouraged by Dea. Nathan Cole of Covert, and was licensed in July, 1828. Speaking, in his autobiography, of the Seneca Association and the churches in that garden of the State, he exclaims: "Truly the Lake country is the land of Baptists." In December, 1828, he was ordained as pastor at Catlin, by a council of the Seneca Association. He soon began to preach as an itinerant, traveling through southern New York and northern Pennsylvania, preaching in barns, saw mills, school houses, and in the open air.

In 1832, he organized a church at Catlin. In 1830, he received his first invitation to attend a three-days meeting, at Trumansburg. He assisted Rev. Z. Freeman in a revival at Seneca Falls, preaching about the "Old Ship Zion," to the boatmen and ship carpenters. He assisted his cherished friend, Rev. A. C. Mallory, in a protracted meeting at his first charge at Wayne. He assisted in a meeting at Scott's Corners where Lewis Ransted was pastor, and preached what he called an "agricultural sermon," to which the farmers were especially invited to listen.

In 1844, he labored with Rev. V. R. Hotchkiss, at the Second Church in Rochester, and a gracious revival was the result. He became pastor at Reading, in 1844, preaching occasionally at Jefferson, now Watkins, where a Baptist church was soon constituted. He labored for a time at Hornellsville, removed thence to Southport, and afterward, 1860, to Troy, Bradford county, Pa. Elder Sheardown baptized over 1,400 believers, thinks that he preached more than 12,000 sermons, and gave 20,000 religious addresses, aided in organizing seven churches, and in resuscitating several others. His first wife died in 1854. He married, in

1855, Mrs. Lorrin A. Soper, who survives him. He died at Troy, Pa., July 30th, 1874, having been for fourteen years the loved and honored pastor of the church in that place.

His autobiography, published in 1865, gives an interesting account of his eventful life and his abundant labors. It was edited by the historian O. N. Worden, with preface by Elder Sheardown's *Fidus Achates*, Rev. A. C. Mallory, and includes with other contributions a letter from his loved fellow laborer, Rev. B. R. Swick, then pastor at Ogden, N. Y.

BAPTIST PIONEERS.

The following touching and appreciative words were written in 1847, by President Martin B. Anderson, then a Professor in Waterville College, Maine. Speaking of the Baptist pioneer preachers, he says :

" Their vocation was emphatically to preach the gospel to the poor, to travel from place to place among the new settlements, and feed the famished inhabitants with the bread of life. Often with no books but the Bible and a collection of hymns, did these men go forth on their missions of mercy, making their way through the unbroken forests by the guidance of " spotted " trees, laboring with their own hands during the intervals of preaching for their support—yet amid all these trials, carrying on the work of their Divine Master with zeal and power which proved them the real successors of the Apostles and Martyrs of the primitive church. They were indeed a class of men of whom the world is not worthy. What though the memory of them is fast fading away, the result of their labors is eternal. Their reward is on high. The jewels in their crowns of rejoicing will immeasurably outshine those of thousands of the ministers of religion whom this world has delighted to honor. It pains us to hear such men called " ignorant. " They were not ignorant. They had studied men. They had studied their own hearts. They drew their theology directly from the Bible. They knew how to make the truths of religion bear upon the consciences of men. There was vigor and freshness in their thoughts, for they were their own ; there was fervor and sincerity in them, for they gushed from hearts glowing with love to souls. Let not men who could wield the sword of the Spirit as they did be called " ignorant. " God forbid that we should say ought to disparage profound and varied learning, such as is taught in our schools ! When we survey the labors and successes of these men, we are constrained to exclaim : ' There were giants in those days. ' "

STATISTICAL SKETCHES.

[Abbreviations: Pastor, P.. Baptised, B'd. Licensed, L.. Ordained, O.. University of Rochester, U. of R.. Madison University, M. U. Rochester Theological Seminary, R. T. S. (1), one year.]

AARON D. ABBOTT.

Born in Berkshire, N. Y., July 2, 1802. B'd. Fairfield, O., 1836, by S. Wadsworth. L.. Bronson, 1844. O., Auburn, O., April, 1847. P.. Auburn, (6); Bellevue, (2); Ag't for Norwalk Sem., P.. Fitchville and New London; Fairfield; Newark, where his health failed; Allen Prairie, Mich. Here an attack of acute bronchitis resulted in loss of voice. Saw mournful days. In business. On a journey through N. Y., found unexpectedly that he could spend Sunday at his old home, which he had not visited for forty years. Wandered through the streets of Trumansburg that Saturday night, thinking of boyhood, of father and mother, of life's changes. At church next morning recognized one of the deacons. Soon afterward received call to Mecklenburg, (2). At Enfield 1877-78. Has been twice married, to Phoebe M. Cherry, of No. Fairfield, O., April 25, 1842; to Emily F. Wood, Dec. 7 1856.

SILAS HOBART ADAMS.

Born in Vernon, N. Y., Jan. 15, 1845. B'd. Cleveland, March 25, 1860. Grad. with high honors at Hamilton Coll., Clinton, 1865. Taught in Ithaca Academy. In Class of 1870, R. T. S. Died, at Rochester, March 5, 1870. Acting pastor at Ithaca, 1869. Preached at Macedon and at Penn Yan. A memorial was published by J. P. Bishop, assisted by Prof. T. C. Jerome.

In his address to the graduating class of the Seminary, May, 1870, President E. G. Robinson thus alluded to his death:

"One sad thought, however, thrusts itself on our gladness to-day. The vacant place speaks to us of one whom we can never forget. Long, and far, and patiently, had he traveled with you in your course of study, ever abreast of the foremost of your number, his eye steadily on the great work which was at last but just before him, when a few weeks ago, sickening, he fell by the way, and with smitten hearts you laid him away in his last resting place. Your classmate, Adams, gentle but firm, modest but manly, inquisitive but devout, was also diligent and scholarly, and thoroughly loyal to your common Master. His life ended abruptly and early, but it ended well. May his memory abide with you as a precious legacy, quickening and purifying the spirit of your service, and keeping you ever ready in yourselves and in your work, for the coming of the message that has called him so early away, and that sooner or later will summon us each to his final account."

LYNN B. ALBERT.

Born East Germantown, Wayne Co. Ind., Aug. 7, 1855. Studied at Dansville Sem'y. L.. Dansville, N. Y. Aug. 15, 1877. Assisted C. W. Brooks in evangelistic work. Pastor at Ovid, 1878.

MOSES E. ARKILLS.

Born Ulster Co, N. Y. Jan. 7, 1826. United with M. E. church 1843. Married Rachel A. Bartlett, of Newfield, Feb. 2, 1857. B'd. 1858, by F. Dusenberry. L.. same day. O.. Nov. 26, 1858. Wm. Spaulding preaching the sermon. P.. West Danby; Enfield, 1859-63; Catlin and Dix, (2). Now at Rudd, Iowa.

CHARLES L. BACON

Born Spafford, Onon. Co. N. Y., Jan. 21, 1813. Grad. with honor, M. U., 1838. Married Mary L. Baker, Hamilton, 1838. O.. Feb. 13, 1840. P.. Medina, Lenawee Co., and Brooklyn, Mich.; Mount Morris, N. Y. (5); Trumansburg, (15) respected and honored in the community, abundantly blessed in pastoral labors. In 1861, preached annual sermon at Baptist State Convention at Albany. P.. Reading, Schuyler Co., and Townsend, (6); Big Flats, Chemung Co. We quote from biographical sketch in county history:

"For forty years he has been an earnest and successful minister of the gospel, having baptised over five hundred persons, preached six hundred funeral sermons, married nearly five hundred couples. In 1861-2, he took a decided stand for the Union, and labored day and night to raise volunteers."

He was appointed chaplain of the 85th N. Y. S. V., but before he reached the regiment they were taken prisoners. He married, for his second wife, Mrs. Sarah S. Minier, of Big Flats. For many years Mr. Bacon has been an able and eloquent advocate of the cause of temperance. Resides at Big Flats.

BENJAMIN F. BALCOM.

Born Oxford, Chenango Co. N. Y., Jan. 11, 1810. A son of Samuel Balcom, and brother of Judge Lyman Balcom, the late Judge Ransom Balcom, and Rev. George Balcom. Married Eliza A., daughter of Russell Root, of Oxford, Jan. 8, 1829. Moved to Steuben Co., in 1829; where he was very successful in business. Converted when twenty-five years of age; made the Bible his study. L.. 1842, by Campbell and Irwin church. O.. March 1843. P.. at Corning (4); Bath, (1); Painted Post, where he organized the church, (4); Hornby (1); Campbell and Erwin, (1). For nearly thirty years labored as an evangelist in Steuben and neighboring Associations, his labors have been blessed to the awakening of multitudes, and to the up-building of many churches. In the Seneca Association his name is a household word.

GEORGE BALCOM.

Born, Oxford, Chenango Co., Feb. 6, 1823. (Brother of B. F. Balcom) Born again, Oxford, 1853. B'd. by Elijah Baldwin, March 27, 1853. L.. Oxford, May 18, 1853. Began work as an evangelist at Afton O.. Oct. 4, 1854. Held revival meetings in New York, Pa., N. J., and the Western States. In 1870, took up a homestead of 160 acres in Kansas, and has been supplying feeble churches, "preaching for nothing and boarding himself." Indian Agent, and first Baptist preacher in Nevada, in 1871. Has held a number of meetings in Colorado and in California. Is holding a series of meetings at Leadville, Col. Organ-

ized many new churches in Kansas. Often aided pastors in the Seneca Association, and held revival meetings, at Watkins, Bennettsburg, Romulus, Farmer Village and Peach Orchard, which were blessed to the ingathering of many converts.

SAMUEL M. BAINBRIDGE.

Born, Romulus, Seneca Co N. Y., 1816 L. 1836. Grad. M. U. 1841. P.. Stockbridge, N. Y., where he was ordained; Avon, (5); York, (3); Wheatland (2); Penn Yan, (5); Painted Post, (3); Elmira Central, (2); Died at Elmira, Jan 1, 1865. During his last illness his faith was strong. He had a large family, and felt a natural anxiety for them; but repeating to his wife the words of David:—"A father of the fatherless, and a judge of the widows, is God in his holy habitation,"—he exclaimed: "Is not that enough?" and seemed to forget his anxious care. He enjoyed many revivals as the fruit of his labors. His mother, wife of Cyrus Bainbridge, was a decided Presbyterian, and her thirteen children being all Baptists, she was accustomed to say that she was like a hen who had hatched a brood of ducks.

CHARLES EDMUND BARTO.

Born, Trumansburg, N. Y. June 19. 1840, B'd. by C. L. Bacon, Nov. 22, 1857. Grad. U. R. 1862. Grad. R. T. S. 1867. O. Uniontown, Pa., Feb. 6, 1868. Agent A. S. S. U. (1). P.. Uniontown (4). Agent for Mt. Pleasant Institution. P.. Lock Haven, laid aside by hemorrhage. Officer of Am. Tract Soc. (4), and during "the Centennial." Instrumental in building a house of worship at Uniontown. Represents A. T. S., in Pa. N. J., and Del. Married, Feb, 25, 1873, to Selina A. Ackley, of Allegheny City. Is an author and a poet.

ALLEN R. BEACH.

Born, 1797. Was a school teacher and pioneer preacher. Began his work of teaching when he was fifteen years of age, and continued it for thirty years, engaging also in pastoral work. O.. Springfield, N. Y., 1834. P.. Springfield, Westmoreland, Newfield, Painted Post, Victory, Richland, Columbus. Preached his last sermon on his 76th birthday. Died at the home of his daughter, Mrs. A. B. Campbell, at Hamilton, N. Y., May 3, 1879. His son, Hon. Allen C. Beach, (grad Union Coll.) has been Lieut. Gov., and is now Secretary of State of New York. Of Rev. Allen R. Beach, his pastor, Dr. J. M. Stifler, says:

"Mr. Beach was eminently a good man, possessed of clear intellect, an even temperament and sound judgment, both in the pulpit and out, drawing to himself unlimited confidence from all who knew him. Peacefully and almost painlessly he passed away, full of years and esteemed of all his acquaintances."

CHARLES E. BECKER.

O. Amenia, April 16, 1868. P.. Medina 1873-74. The church here speak in high praise of his labors and add in their letter to Association: "His memory will ever be dear to this people."

F. M. BEEBÉ.

Born, Georgetown, Md. Co., April 26, 1841. United with West Eaton church, 1861. In M. U. 1861. Enlisted as private soldier in 1862, and served during the war, receiving a severe wound. In M. U. 1865. O.. Coventry, 1869. P.. Coventry. In Nebraska, (2.) P..

Chittenango, 1873 ; In Theol. Sem. M. U.. 1873. P.. New London, O. 1875 Health failed. P.. Waterloo, Nov. 1876.

DAVID BELLAMY.

Born, Kingsbury, Washington Co., May 19, 1806. Converted, but not baptised, at ten years of age. Decided to consecrate himself to Christ B'd. 1830. His first pastorate was at Cazenovia; his last at Rome, where after five years spent in happy, fruitful labors, he fell asleep in Jesus. M U. gave him honorary A. M. Concerning his life we hear but one voice, and that is the voice of praise. He was able as a preacher, kind and winning as a pastor.

VARANUS BEMUS.

Born, Marlboro. N. H. Dec. 9, 1802, B'd 1816. Grad. M. U. 1828. L.. Lebanon, May 26. 1827. O.. Newfield, May 6, 1829. P.. Angelica, 1842 ; Almond, Allegany Co., for many years his labors being greatly blessed Often preached in protracted meetings. P. Clear Creek, Ashville. Died at Ashville, N. Y. Oct. 5, 1856.

CHARLES W. BROOKS.

Born, Solon, Cortland Co., Aug. 25, 1836. B'd. East Pharsalia, Chen'g. Co., Aug. 1852. L.. July 10, 1859. P.. Killawog, 1860. Married Elsie A. Green, of East Pharsalia, Aug. 1860. O.. Triangle, July 16, 1862 ; P.. Triangle, 1862 ; Hedgesville, Steuben Co., 1866, preaching also at East Camden and Woodhull. Appointed Dist. Mis'y. for Southern N. Y., and Northern Pa. In this State Convention work for four years. P.. Watkins, 1875. Once more Missionary of State Convention in 1875. His work has been, shirking neither responsibility nor labor, to build up small and dependent churches. Retains his membership in the Seneca Association.

A. J. BROWN.

Born, Constantia, Oswego Co., 1850. His father enlisting in Union army, the son was "bound out." Converted, 1867, under preaching of E. P. Hammond. B'd. in Syracuse. Studied at Cazenovia and united with M. E. church. Pastor of M. E. church at West Danby. United with Scott's Corners Baptist church. L.. 1879. O.. May 7, 1879. Rev. A. D. Abbott, Moderator, L. B. Albert, clerk of council. Pastor at Scott's Corners.

GEORGE BROWN.

Born, Bristol, Eng. 1840. Converted, 1857. Worked at his trade by day and studied theology at night B'd. at Bristol, into the church of Geo. Muller, the mighty man of faith. Married Emma J. Popplestone, of Bristol, March 30, 1866. P.. Catlin and Dix, in Moreland, N. Y., where he was ordained, Aug. 3, 1869. P.. Tioga Center, (7) Caroline from April 1, 1870.

N. C. BRUNDAGE.

Born, Aug. 2, 1845 ; B'd. Corning, 1861. L.. at Campbell and Irwin, Feb. 25, 1871. O.. Towlesville, Oct. 31, 1874, J. W. Emory preaching the ordination sermon. Rev'ds. L. Braisted, J. C. Mallory, J. C. Rooney and E. L. Millis participating. P.. Towlesville, (4) ; Chemung, (2) ; Mecklenburg, from April 1, 1878.

JAMES R. BURDICK.

Grad. Brown University, 1822. L.. Providence, R. I.; P.. Ithaca, 1832. Mis'y. of State Conv. in Bradford and Tioga counties, Pa., where he organized several churches. Died near Syracuse, Feb. 8, 1867, aged seventy years. A man of peace.

HENRY S. CARD.

Born, Nelson, Mad. Co., Jan. 4, 1816. Joined M. E. church, 1836. B'd. Erieville, 1839. M. U. (2). O. Clear Creek, May 4, 1843. P.. Clear Creek; Hinsdale, Mich., (8); Sandusky, O. (5); Watkins, (4); Lodi, (4). Died at Watkins July 23, 1873. A man of fervent piety, ever loyal to the truth. His name is held in high esteem in the churches.

CALVIN GREENE CARPENTER.

Born, Fairfield, N. Y., Dec. 22, 1800. United with Whitesboro church Oct. 11, 1818, there licensed. O.. Fairfield, Feb., 1821. P.. Fairfield, (10), Preached at Norway, Salisbury, Little Falls, Whitesboro. P.. Little Falls, 1831-5; Ithaca, 1835-7; Romulus, 1838-42; Phelps, 1843-8. A fellow student of Wade, Kincaid, Wall, Stearns. Goodale and Blood, at Fairfield and Whitesboro, before the Institution at Hamilton was born. With Galusha, Willey, Lathrop, and others, established the Baptist Register, 1824. Agent of N. Y., Bap. Mis'y. Conv., 1824, and again in 1834; Sec'y. of that body 1827-35. P.. Geneva, 1853-5; Elbridge, 1858-60; Phelps Village, 1862-64. Received honorary A. M., from M. U., 1852. Married Laura Haskins, Dec. 1, 1825; Married his second wife, Nancy Munroe, Aug. 19, 1834. His son, Calvin Hasseltine, distinguished as a physician, died of dyptheria, Dec. 1, 1878, at Geneva. His second son, Stephen Haskins Carpenter, LL. D., a Professor in Wisconsin State Univ., and an author of repute, died Dec. 7, 1878. Mr. Carpenter now resides at Phelps.

ALLEN BENEDICT CHASE.

Born, Jerusalem, Yates Co. N. Y., Dec. 7, 1824. Studied at Hamilton. B'd Bath, July, 1843, by W. G. Raymond. P.. Towlesville, 1848. O.. Cameron, July 17, 1850; P.. Townsend, 1851; Reading, 1854; Middlesex, 1865; Phelps Village, 1867; Tioga, 1868; Mecklenburg, 1872; Caroline, 1875. Since 1877, Agt. A. and F. Bible Society. Married at Towlesville, Sept. 17, 1850, Eliz B Towles, who died Nov. 26, 1851. Married M. Cordelia Horton, of Cameron. Resides at Painted Post.

INCREASE CHILD.

Born, Greenfield, Saratoga Co., Dec. 10, 1827; B'd. Gorham, 1842, by U. B. Miller. Grad. U. R.. 1859. O.. Towanda, Pa., Oct. 1859. Grad. R. T. S. 1864. P. Trumansburg, (1); Xenia, O.; Madison, O.; Conneaut, O., (7); Married June 5, 1850, A. L. Lincoln of Gorham, N. Y., who died Sept. 2, 1875; Married (Sept. 2, 1875), for his second wife Addie F. Flaggy, formerly of Trumansburg. Pastor at Frewsburg, N. Y.

A. D. CLARK.

Born, Italy, Yates Co., Nov. 2, 1849. Grad. M. U., 1875. Married Emma Carpenter, of Pultney, June 29, 1875. B'd. L.. and O.. Italy Hollow, which was also his first charge. O.. Aug. 23, 1876. P.. Italy Hollow, (2); Bennettsburg from June, 1878.

BRADBURY S. CLAY.

Born, Portsmouth, N. H., 1790. United with M. E. church 1809. Ordained deacon, May 19, 1817, his certificate being stamped with the signet of Bishop Enoch George Circuit rider for five years. Became a Baptist. Married, near Auburn, N. Y., Mary Raymer, still living at the age of 78, at Adrian, Mich. O.. Burnt Hills Jan. 22, 1821, and commended in a certificate signed by Francis Wayland, "to the Christian love of the churches of our denomination in particular, to the notice and respect of all Christians of every denomination, to the protection of all magistrates, and to the respect and acceptance of mankind in general." P.. Winfield; Leroy; Farmer Village; Goshen, Ind.; Door Village, Ia.; Agt. of Free Mission Convention, 1853. Died at Boonville, Missouri, Aug. 15, 1869. His letters from the churches commend him as "an orthodox, acceptable preacher, of stainless character."

ADAMS CLEGHORN.

Born, Edinburg, Scotland, Jan. 1814. Came to U. S., 1852. B'd. June 6 1830, by Dr. Wm. Hague, at Utica, L.. Trumansburg, 1833. Grad. M. U., 1837. Taught at Lockport. Married Asenath E Stone, of Lockport, 1840. O.. Lewiston, April, 14, 1841. P.. Lewiston and Niagara Falls, (7). The first to administer baptism at Niagara Falls. P.. St. Catherines, C. W. 1844. Organized church at Niagara Falls, and at Fort Hill. P.. Paris, C. W. 1848 54; Adams Village, N. Y., (3); Belleville, 1857. In 1862, Capt. 10th N. Y., Artillery, U. S. V. Served under Gen. Sheridan. Compelled to resign, by fever, 1865. Pastor of North church, N. Y. City, (3); Ottawa, Ill., 7; Champaign, Ill., 1874-8. Resides at Marcus, Ia., preaching as opportunity offers. Received honorary A. M., from U. of R., 1854, D. D. from M. U., 1869. He wishes it to be distinctly stated that he is a Baptist of the old school, wholly opposed to modern ways of promoting the Lord's work. He never held a protracted meeting in his life, nor ever asked a person to come to an "anxious seat." He is and has been "wholly opposed to all such clap-trap," and is fully persuaded that "the namby-pamby religion in; and the weakness of our church life is the legitimate result of filling up our churches with the riff-raff brought in through these charlatans called Evangelists, and the sooner the churches and pastors discard them the better it will be for saints and sinners." His picture would probably be incomplete without this touch of color from his own brush.

CHESTER COBURN.

An early member of Trumansburg church. O.. Enfield, June, 1820. P.. Enfield and Danby, In 1824, a Missionary in Western N. Y. P.. Friendship, where he died Jan. 18, 1828, aged forty years. His labors were indefatigable. During his long illness he was an example of patient waiting. He was a man to win love, and his memory is revered, His son, Minor T. Coburn, is deacon of the church in Trumansburg.

JIRAH D. COLE.

Born, Catskill, N. Y., Jan. 14, 1802. B'd. March 4, 1821. Grad. Hamilton Institution, 1826. L.. Catskill, Sept. 7, 1825. Married Frances Leonard, of Senneett, N. Y., Sept. 13, 1826. Preacher at Greenville. O.. Ogden, Sept. 11, 1827. P.. Ogden, (4); Fredonia; Supply at Second church Rochester; P.. Fabius, (2). In 1839, assisted the venerable Alfred Bennett, in the Foreign Mission agency. P.. Ithaca, 1842; Whitesboro, 1843. In 1844, elected Sec'y. of the Executive Board

of N. Y. Mis'y Conv., and held this (the executive) office for six years. P.. Nunda, 1848. In 1850, Agent of A. B. M. U., for the Western Dist., with headquarters at Chicago, for seven years. P.. Delevan, Wis. Mrs. Cole died, 1857, and he married, in 1858, Eliz. LaBarr, of Delevan. P.. Barry; Galva; Cordova; Atlanta; Lockport; all in Ill.; and Valparaiso, Ind. In 1876, his second wife died, and soon afterward he was called to bury his oldest son, a prominent business man in Chicago. He has two children now living. In 1869, he published the history of the Rock Island (Ill.) Association. At the Semi-centennial Commencement of Madison University, he was appointed a member of the editorial committee to prepare the Jubilee History, and was given the most difficult part of the work,—the sketches of students of the first decade. He gave five months to this historical work, and then yielding to entreaty, five months more to preparing sketches of men of later decades. The Madison Semi-centennial Jubilee offering, by which the Institution received \$130,000 endowment, had its initiative in a resolution offered by Jirah D. Cole in a meeting of Hamilton Alumni, at Chicago. In Oct. last, Dr. Cole finished his history of the Baptists of Illinois which is to be published by the Illinois Baptist General Association. It will be the first Baptist State history. Since he finished his historical work, Dr. Cole has been preaching at Rozetta, Ill. He writes that he "is very much alone in the world, but cannot be idle while able to work." He is seventy-seven years of age, in good health, preaches two sermons on Lord's day, and is able to make his pastoral calls on foot. He was one of the most popular of the pastors of Western New York, an able sermonizer, and a winning pastor. It was said of him that "his first sermon was a volume of theology." "Yes," added the venerable pastor, "Jirah D. Cole was a giant."

DELAZON CONLEY,

Born, Trumansburg, March 28, 1848. B'd. Nov. 10, 1856, by D. Corey. L.. Jan. 7, 1870. Married Hattie A. Letts, of Trumansburg, April 6, 1869. O.. Fleming, April 6, 1874, Edward Judson preaching the sermon. P. Fleming, 1874-8. Died at Trumansburg March 28, 1878, Rev. G. A. Starkweather preaching his funeral sermon. Says H. F. Titus, in "The Waymark": "His generous and impulsive heart, his clear good sense and strong mind, his fervent prayers and healthy Christian life, will be recalled with grief by those who knew him best. Their sympathy and prayers will accompany his widow and children."

DANIEL COREY.

Born, Tyrone, N. Y., July 1, 1832. United with church in Altay when seventeen years of age. L.. March 24, 1855. O.. as pastor of First Milo church, March 11, 1856. S. M. Bainbridge preaching the sermon. P.. Milo, (6); Mecklenburg, (6); Trumansburg, (3); North Hector, (3); Assistant Financial Ag't. R. T. S. P.. Hudson, 1872-76; at Second church Saratoga Springs, 1876-79. Married, Aug. 31, 1854, Sarah E. Briggs, daughter of Wm. R. Briggs, of Starkey. Has just accepted a call to Stillwater.

WILLIAM CORMAC.

Born, Forfar, Forfarshire, Scotland, 1806. His oldest brother was a British officer, and fought in the service of the Greeks against the Turks. William was educated for the law at Edinburgh, winning high honors as a scholar. The death of Geo. IV. occasioned political debates, in which Cormac appeared as the enthusiastic champion of the people. He was also a frequent contributor to the public press. In 1832, with a brother,

he came to America. They found New York terror stricken by the cholera. Settling in Lakeville, Washington Co., they worked as tanners and shoemakers. A temperance lecturer failing to fill an appointment, Cormac was called upon to take his place. Numerous invitations to lecture followed. His family joined him in 1833. He was converted and baptised by Richard Witheral, 1834. He had been born, christened, confirmed in the old Scotch Pres. ch., and in 1826, was married, by Dr. Eddy, 1st Kirk of Forfar, to Jean Masterton. Study of the Scriptures convinced him that he ought to follow his Savior, and he buried in the likeness of his death. Beginning evangelistic work, he was especially noted as the fearless champion of the cause of temperance. He was even persecuted because he refused to stifle his convictions and to hold his peace. Benevolent to a fault where truth was not to be compromised, recognizing the universal brotherhood of man, and according freedom of thought to all, he would yield not one jot or tittle to error. He first settled with the struggling church at Rupert, Vt.; then at Adamsville, N. Y., where he had once been threatened with violence for his severity in denouncing the rum traffic. Here many of the most hardened and violent of the community were converted in revival meetings. Pastor of the weak church at Kingsbury. (V. Matt. 10:9.) The church prospered. He organized churches at Sandy Hill and White Hall; removed to Hartford, the largest church in the county. Here and at Fort Ann he was blessed in revival efforts. He zealously espoused the anti-slavery cause, and his house was a depot on the underground railroad. Engaged in joint discussion with Wm. Miller, the second-adventist, who was severely worsted. Re-united a divided church at Hartford. Pastor at Walworth; Plainville; Lodi, 1847; Peach Orchard. Here he engaged successfully in joint discussion with Dr. Peet, of the Pres. ch. Pastor at Trumansburg, 1848-50; Ithaca, 1850-52. Both these churches were united and built up during his pastorates. Pastor at Mendon; Clyde; Warsaw; Sandusky, O.; Cleveland; Dundee, N. Y., 1867. Here his labors were brought to a close by failing health. Retiring to a home near Jacksonville, O., he fell asleep April 8, 1870, having labored faithfully in the ministry for thirty-five years. Earnest and eloquent, he was eminently successful in evangelistic as well as in pastoral labors. He was an enthusiastic lover of natural science, and devoted much time to study and experiment. His wife, aged 74 years, resides at the home-stead with her youngest son. Three children are living near Jefferson, O., three in Iowa. Jas. Cormac is Secretary of the Eureka Coal and Mining Co., Des Moines, Ia. Mr. Cormac was pastor of four of the churches of the Seneca Association, Trumansburg, Ithaca, Lodi, and Peach Orchard, and it is a pleasure to be able to present to them, even thus briefly, the record of his eventful life.

TAYLOR CRUM.

Born, West Candor, N. Y., Nov. 6, 1852. Grad. R. T. S., 1876. O.. Monroe, Mich., Sept. 13, 1876. P.. Monroe; Newfield, N. Y.

THOMAS DOWLING.

Born, Brighton, Sussex Co. Eng., April 2, 1809. With his brother, afterward well-known as Dr. John Dowling, preacher and author, attended Sunday-School connected with the church of which the celebrated Jos. Ivimey was pastor in London. B'd. May 28, by Chas. Carpenter, in London. L.. Oct. 1830, and for years labored as a local preacher. Came to U. S., 1833. O.. Catskill, Jan. 17, 1834. P.. Trumansburg, 1835, when an interesting revival was experienced; Warwick and Coventry, R. I., 1836-40; Third church No. Stonington, Conn.; Ag-

awam. Mass.; Willimantic; Central Thompson; Tolland, two pastorates, (4) (3); and other churches in Conn. Is now residing at Tolland, in frail health, and doing little public service, but loving to preach as well as ever.

WILLIAM DUNBAR.

Born, Albany Co. N. Y., March 12, 1829. Grad. M. U., 1859. O.. Bennettsburg, Dec. 14, 1859. P.. Milo, 1861; Prattsburg, 1863; Senett, 1867; Holley. Now in Asylum at Utica.

FRANCISCO DUSENBERRY.

Born, Jan. 13, 1815. Converted at eighteen years of age. L.. Etna, 1836; O.. Lake Ridge, 1843. P.. Etna, 1840-3 and 1847-58; and 1868-70; Lake Ridge, 1843-4 and 1862-8; Newfield, 1845-7 and 1858-62; Ithaca Tabernacle church, 1870-4 and 1877-9; Enfield. 1874-77. Married Feb. 18, 1841, Eliza Gibbs, of Groton, who died April 16, 1868. Married Feb. 15, 1871, Mary D. Dawson. Pastor of Tabernacle church, Ithaca.

M. M. EVARTS.

Born, May 10, 1803. O.. Lisle, N. Y., Nov. 20, 1833. Has been a missionary pastor, serving 22 churches in 41 years. Most of these churches are in the lumbering regions of N. Y., and Pa. P.. Newfield, 1867; Ovid, 1868-9. Now pastor at Masonville, N. Y.

ISAAC FARGO.

Born, Salem, Conn., Jan. 10, 1817. At Hamilton, 1839. O.. Mount Morris, Jan. 2, 1846. Married Eliz. Chapman, of N. Y. City, 1846. P.. Hamburg, Romulus, (6); Fairport, (7); Galesburg, Ill.; Lamoille, Ia.; Lake Mills, Wis. Was an unusually eloquent and successful preacher.

FRANCIS DRAKE FENNER.

Born, Henrietta, N. Y., Jan. 7, 1832. B'd. Jan. 1847. L.. 1855. Grad. U. R., 1861. Married Mary A. Galentine, July 24, 1861. Grad. R. T. S., 1864. O.. Ovid Center, (Scotts Corner's) Sept. 14, 1864. Sermon by G. W. Northrup, J. B. Smith, Moderator, D. Corey, Clerk of council. P.. Ovid, 1864-67; Jordan, 1867-71; Parma, 1871-74. Ovid, (2d pastorate) 1874-78. Pastor at West Somerset, Niagara Co.

JACOB FISK.

Born, May 3, 1796. Grad. at Hamilton, 1826. P.. Lodi, 1827-28; Union Springs; Williamson. Died in Rochester, about 1836.

JOSEPH N. FOLWELL.

Born, Phila., June 1, 1827. B'd. March, 1846, by J. H. Kennard, D. D., of 10th church, Phila. Entered Lewisburg Univ., 1847. Settled first at Cohansey, N. J. (the church organized 1690.) O.. Nov. 25, 1850. Married Jennie B., daughter of Dea Robert Taylor, of Phila., and sister of Rev. E. G. Taylor, D. D. P.. Manyunk church, Phila.; in N. Y. City; at Ithaca, (4); (during which period the church contributed for benevolence \$1209.66.) Cor. Sec'y. N. Y. B. E. Soc'y. (2). Pastor 2d church Brooklyn, E. D. (9). Succeeded U. D. Ward as Cor. Sec'y A., and F. B. S. Author of a Baptist Catechism, and Tract on the Lord's Supper which have been widely circulated.

H. E. FORD.

Born, Somerset, N. Y., Jan. 31, 1829. Converted, 1846. O.. 1858. Pastor of several churches in Canada. P.. Watkins, Mecklenburg,

Wayne Village, Urbana church, Middleburg, Tioga Co. Pa., where he labored faithfully until his death, Oct. 16, 1877.

SAMUEL W. FORD.

Born, April 22, 1794. P.. Dryden, Caroline, Spencer, Candor, Mecklenburg, Farmerville, 1827-31. Married Mary French, of Salisbury, Conn., who died Sept. 26, 1866. From Farmerville, went to Chili, N. Y., then to LaPorte, Mich, where for the remainder of his life he labored as a missionary. He was a most earnest worker, and in his zeal would sometimes almost forget the needs of his family. One of his daughters, wife of Rev. Thomas Hunt, died in Oregon. A son, John Peatt Ford, was killed in the Union Army, in a battle on the Red River. One daughter, Mrs. Ansel Rappleye still resides in Farmer Village.

H. B. FULLER.

Born, New Lisbon, Otsego Co., March 17, 1806. Converted, 1826. L.. 1831. O.. 1832. P.. Belle Isle Navy Yard. Preached for 15 years in the State of New York, 7 in Ohio, 24 in Mich. Died, July 30, 1876, at Leslie, Mich., where he had been twice pastor. He was noted for his geniality and kindness of heart, and had many friends; an able preacher and a wise counselor.

EZRA STARKWEATHER GALLUP.

Born, Paris, Oneida Co., 1819. Studied at Cortland Academy. Grad. Hamilton, 1843. Taught the classics in Cortland Academy. Married M. A. Bates, of Cherry Valley, 1849. O.. Hamilton, Aug. 9, 1853. Professor of Greek, M. U., 1850-68. Supplied church in Morrisville (4), where as the history of the church informs us, "his discreet and careful spirit, did much to strengthen the church, and an interesting revival attended his labors." P. Delhi, 1869-74, preaching also at Tompkins. Trumansburg, 1874-6. Now pastor at Venice, Cayuga Co.

FRED H. GATES.

Born, Jacksonville, Tompkins Co., July 15, 1855. B'd. Dec. 4, 1875, by T. G. Wright. L.. Watkins, Sept. 17, 1876. O.. Etna, May 23, 1877. Pastor at McLean. Married Nella L. Hayes, of Cincinnati, June 5, 1877. Edits a bright little newspaper called the "Baptist Visitor."

GRANVILLE GATES.

Born, Maine, Broome Co., April 17, 1829. O.. Lamb's Corners, Jan. 15, 1853. P.. Lamb's Corners, (2); Center Lisle, (6); Caroline, (4); Ovid Village, (1). Since 1866, engaged in pastoral work in Kansas. Resides at Emporia, Kan.

OLIVER W. GIBBS.

Born, Groton, Feb. 22, 1819. Converted at 12 years of age, under the labors of Dr. Jay S. Backus. B'd. 1833. Grad. M. U., 1844. O.. Cuba, Allegany Co., Sept. 1, 1846. Married Arvilla Hopkins, of Cincinnati, O., Oct. 1, 1846. P.. Cuba, 1846; Montezuma, 1849; Bennettsburg, 1851, (9). Here his labors were interrupted by an attack of acute bronchitis. Retired to a farm near Groton, often preaching to neighboring churches. He was a student, a hard working pastor, and a revivalist, his sermons plain and forcible, his manner incisive, his labors fruitful. Resides at Groton, Tompkins Co.

MARIS GIBSON.

Born, Buckingham, Pa., Oct. 31, 1841. At M. U., 1861-64. Married Ellen A. Rhodes, of No Lansing, Sept. 7, 1864. O. Gwynedd, Pa., Jan. 1865. P. Farmer Village, (1); Pottstown, Pa.; Guthrieville, Pa.

PHILANDER D. GILLETTE.

Born, Piscataqua, N. J., Jan. 8, 1796. B'd. Salem, N. J., 1817. Studied under Dr. Staughton, Phila. P. Warwick, 1821; Elmira, 1826; where he labored for ten years with great success. Preached at Big Flats, Southport. Horseheads. P. Phil. (1); Schenectady, (6). In 1840, returned to Horseheads where he died, March 29, 1845, his devoted friend, Elder Sheardown, preaching his funeral sermon. He was courteous, self-sacrificing, successful. He was a brother of Rev. Dr. A. D. Gillette, of Sing Sing, and of the beloved Daniel Gillette, whose young life, so bright with promise, was so soon overshadowed by death.

PETER GOO.

At Hamilton, 1835-40. O. Frankfort, Herkimer Co., Dec. 5, 1838. P. Farmer Village, 1841-45; Vernon Knowlesville, Ovid Village, Walesville. Studied under Rev. L. Ransted.

JACOB GRANT.

O. Burlington, N. Y., Jan. 23, 1833. P. Waterville, Westville, Litchfield, Harwick, Delphi. Lodi. Died at North Hector, 1855.

JOHN GRAY.

Is described as the "guerrilla preacher" of the Association, an independent itinerant of the Peter Cartwright order, rough in speech, ready in illustration, loving his work.

JOHN HERBERT GRIFFITH.

Born, Geneva, N. Y., July 9, 1833. L. Romulus, 1852. At. Roch. Univ. 1859; R. T. S., 1861. O. Detroit, Mich., Nov. 6, 1861, P. Detroit, 1861-7; Galesburg, Ill., 1867-73; Milwaukee, Wis., 1873. Now pastor of Second church, Troy, N. Y.

HENRY LAWRENCE GROSE.

Born, Minden, Mont. Co., Sept. 26, 1816. "According to ritual of Reformed church subjected to water sprinkling at the hands of Rev. John D. Spinner, father of F. E. Spinner, Treasurer U. S." Began the study of the classics at seven years of age, taught by his father, Hon. Henry Grose, who was educated at Columbia Coll., by his uncle Jno D. Grose, D. D., Prof. in that Institution, and an author of note. The name was spelled Gros by his French ancestors. Studied Greek, Hebrew, and the modern languages. Began the study of medicine, and edited a newspaper at seventeen years of age. B'd. at Owego, where he completed his medical studies. Student at Oneida Institute. L. by Whitesboro church, C. P. Sheldon, pastor, Aug. 1, 1840. Married, Sept. 1840, Emma L. Seward, a cousin of William H. Seward. O. West Danby, Tompkins Co., Jan. 7, 1841. B. R. Swick, Mod., P. Taylor, Clerk of council. Sermon by P. B. Peck. Dea. Eaton, the celebrated canal missionary, gave the charge to the candidate's wife. A church edifice was built, over 30 were baptised. P. Coxsackie, 1842-3; 31 baptisms. On one occasion when eight persons were baptised, as each went up out of the water these words were repeated: "And Jesus,

when he was baptised, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and resting upon him." A flock of doves came hovering over the waters, and at the sixth repetition of the words, one lighted upon Mr. Grose's right shoulder, and there remained until he had received the seventh candidate. This marvel was the means of the conversion of one of the most violent opposers of religion in the community. P.. Ithaca, Athens, North East, Dutchess Co., the oldest, strongest church in the Association, the church of Jas. M. Winchell, author of Winchell's Watts, of Dr. Jas. B. Simmons, and of Edward Clark, the missionary, who was baptised by Mr. Grose. Compelled by paraplegia to resign his charge. P.. Galway, 1858; and Prof. of Latin in Galway Academy. Baptised and fitted for college Frank B. Wilkie. (Union) chief ed. staff Chicago Times; and Chas. E. Hewitt, (U. of R.) pastor in Chicago. Prepared a history of the Saratoga Ass'n. for its Jubilee semi-centennial anniversary, June 27-29, 1854, and labored earnestly to secure the success of the celebration. Gave historical address April 13, 1856, at semi-centennial celebration of Moreau temperance society, said to be the oldest total abstinence society in the world. Again resigned on account of a relapse, 1857. Spent some time traveling in the far West. In 1858, he was persuaded, by his valued friend, Dr. Adams Clegborn, to undertake the charge of the church at Mannville. Not recovering his health, he purchased the *Ballston Journal*, of which he is still editor and publisher. Preached as supply at Burnt Hills, and for several months at First church Saratoga Springs, also at Saugerties, Stillwater, Middle Grove. P.. Hydeville, Vt., 1867-73. Received a call to Milton North, that mother of churches, in Dec. 1878, and is yet pastor there. Has been in the ministry 32 years, serving 8 churches as pastor, 5 as stated supply, and his record is that "he has never served a people whom he did not love, and from whom he did not receive abundant evidence of reciprocal esteem." Preached 3501 sermons; in 105 different places in N. Y., 37 in other States. Baptised 223 persons. His writings have been various and voluminous, including besides discussions, biographies, and histories: "The church Institution;" "The Fourteen Apostles;" "On Divorce;" "Powers of Ecclesiastical Councils," etc. Mr. Grose has four sons and four daughters. The sons are all engaged in editorial work, one of them, a U. of R., graduate, being on the Staff of the *Chicago Tribune*. His oldest daughter is the wife of J. A. Smith, D. D., editor of *The Standard*, "the great Baptist paper of the West," and is the author of several books published by the A. B. P. S., Mr. Grose has been Sec'y of the N. Y. S. Temp. Soc'y.; Chaplain 29th Reg't. N. G. S., N. Y.; School Com'r., succeeding Hon. Neil Gilmour, Supt. of public instruction; and has been called to fill many other civil and ecclesiastical offices of trust and responsibility. He received from Gov. Fenton an appointment in the Adjutant General's Department, which he held for two years. Such, in brief, is the record of a remarkably changeful, eventful, and useful life.

LOUIS JEREMY GROSS.

Born, Sept. 15, 1848, and received early education at Farmer Village. B'd. 1859, by H. G. DeWitt, the evangelist. L.. Farmer Village, 1870. Married S. Belle, daughter of Wm. Bainbridge, of Romulus, May 16, 1877. In U. S., service, 1863-65, in Co. I, 111th N. Y. S. V. Grad. M. U., 1874. Student in Union Theol. Sem. N. Y. O. Romulus, March 7, 1876, J. B. Smith Moderator, L. Halsey, clerk of council, sermon by J. B.

Smith, D. D. Mr. Gross is a frequent contributor to the religious press. Pastor at Romulus, 1876-80.

LEWIS HALSEY.

Born, Trumansburg, Tompkins Co., Jan. 19, 1843. B'd. 1859, by C. L. Bacon. Grad. Hobart Coll, 1868. Taught in Oxford Academy 1869. L.. Trumansburg, Dec. 17, 1870. Grad. R. T. S., 1872. Married, Sept. 12, 1872, Zada M., daughter of Prof. David G. Barber, of Oxford. O.. Ogden, Nov. 13, 1872, H. E. Robins, D. D., Moderator, R. J. W. Buckland, D. D., preacher. Rev'ds. J. T. Seeley, C. L. Bacon, T. Edwin Brown. A. C. Barrelle, J. W. B. Clark and Jesse Elliott participating. P.. Ogden, 1872-74; Farmer Village, 1874-80. A son of Trumansburg church, a grandson of Covert, and adopted into the family at Farmer Village.

J. M. HARRIS.

Born, Cornwallis, Nova Scotia, Feb. 16, 1813. B'd. Aug. 22, 1830., by Edward Manning. L.. June 14, 1834. Studied at Waterville, Me. Pastor, Kennebunk, 1839. A new meeting-house was dedicated and Mr. Harris ordained Oct. 14 1840. P.. East Haverhill, Mass., (5); Amsterdam, (6); Ithaca, (12); Rome, (6); Lockport, from Dec. 21, 1870. After enjoying a precious revival, and securing subscriptions to pay a church debt of \$14,000, was compelled by continued ill-health to resign. A historical sketch of the Lockport church, written by A. H. Shaw, extols his labors, and states that his resignation was received with great sorrow, the church adopting resolutions expressive of their devoted love for their retiring pastor. Mr. Harris has been twice married, to Eunice Eliza Chipman, of Cornwallis, N. S., July 24, 1840, who died Jan. 15, 1859; to Mrs. S. A. Baker, of New York, May 25, 1860. His was one of the longest, happiest, and most fruitful pastorates in the Seneca Association. His home is now in Albion.

EDWARD HODGE.

Born, Romney, N. H., Sept. 18, 1798. Grad. 1824, at Hamilton, where he received aid from Dea. J. Olmsted. Married Betsey Pitts, of Onondaga. O.. Onondaga, 1825. P.. Farmer Village, (2); Ovid, (8). Engaged in Home Mission work in Mich. P.. at Fairfield and Seneca. In Kansas, 1859. Returned to Fairfield, Mich., where he died, Feb. 16, 1861. An untiring and devoted worker.

JOHN C. HOLT.

Born, Nov. 1793. Grad. Hamilton, 1825. Married Dorcas Clough, of Madison. O., Romulus, Oct. 20, 1826. P.. Romulus, DeRuyter, Onondaga, South Hill, Stillwater, First Galway, Moreau, Fleming. Spent his later years in Tenn., where he died, at Shelbyville. Feb. 12, 1860. He enjoyed many revivals during his ministry.

MARTIN WINCHELL HOMES.

Born, Galen, Wayne Co., Aug. 6, 1817. Converted at Phelps, under Jacob Knapp's preaching, 1836. Taught in Geneseo Academy. Ill. Entered M. U., 1840. L.. Phelps, 1843. O.. Middlesex, July 7, 1847. C. G. Carpenter, Moderator, A. C. Kneeland, preacher. Married Mary A., daughter of Samuel Barker, of Phelps, June 13, 1847. P.. Middlesex. Grad. Fairmount, O., Theol. Sem., 1856. P.. Phelps Village, 1856-60; Romulus, (7); Farmer Village, (3); Havana. Aided in founding Cook Academy. P.. Lima, O., Monroeville, O. Has held meetings at Orleans, Branchport, Mumford, Wheatland, N. Y., Frank-

lin, O., Bay City, Mich. Has witnessed a revival in nearly every church with which he has labored. A number of his sermons on national affairs have been published. Baptised 80 at Romulus, 50 at Farmer Village, 85 at Lima, 39 at Monroeville.

GEORGE HOPKINS.

Born, Saco, Me., March 13, 1837. Grad. Coll. Phys. & Surg., N. Y., 1862. Entered Med. service Western Sanitary Com., May, 1862. Appointed Asst. Surgeon U. S. N., Oct., 1862. Honorably discharged, Oct. 1865. B'd. in Oliver St., Mariner's church N. Y., 1865, having united with the Congregational church, at Northampton, Mass., 1855. L.. Kingston, March, 1872. O.. Covert, Sept., 1872. P.. Covert, (3). Resumed practice of medicine, 1877, at Canandaigua, his present home. Married March 30, 1867, Henriette Lucie Fornachon.

PETER IRVING.

Born, London, Eng., July 4, 1821. Came to America in childhood. Converted at eleven years of age. B'd. and L.. Carmel, N. Y. At M. U. (1). Grad. R. T. S., 1851. O.. Wolcott, Jan. 19, 1853. Married Nancy McConnelly, Dec., 1852. P.. Wolcott, 1852-6; Montezuma, 1856-7; Romulus, 1858-9; Walworth, 1860. Mrs. Irving died in 1860. In 1861. married Martha Peek, who survives him. P.. Wolcott, 1861; Brighton Ill., 1864. Removed in 1866, to Irving, Ill., where he died from a cancer, Oct. 5, 1869.

AARON JACKSON.

Was a member of the church at Brookfield, Orange Co. A blacksmith at Athens Pa., in 1827, and was there ordained over his anvil, Oct. 1833. P. Albion, 1840-44. Is remembered as an efficient preacher. It is reported that he died at Oyster Bay, R. I., about 1868.

JONATHAN KETCHUM.

Born, Romulus, Sen. Co., March, 1796. B'd. 1816, by John Caton. L.. Barrington, 1818. O.. 1825. P.. Barrington, (18). Baptised here 250 converts, among them A. W. Sunderlin and B. R. Swick. P.. Yates, Barrington, (2d time), at Ovid, 1847; but obliged by failing health to resign. P.. Altay, Jersey, So. Bradford. Urbana, Wayne. He was an able sermonizer, a close student of the Bible, a man whose Christian character was a tower of strength. He died calmly and hopefully, May 27, 1870.

CARL TRAUGOTT KREYER.

O.. Waterloo, Feb. 9, 1863. At Rochester, in Univ. and Sem., 1863-65. Missionary to China, 1866-69. Prof. in Kau-chang-Miau College, and translator for Chinese Government, Shanghai, China. Married a daughter of W. Kennard, of Waterloo.

ASHNAH LAWTON.

Born, Pittsfield, Otsego Co., N. Y., Sept. 4, 1801. B'd. German, Chenango Co., Aug. 17, 1817. Married, Feb. 1. 1825, Almira Lockwood. O.. Aug. 1831. Died, Nov. 17, 1848, at North Brookfield. Rev. Isaac Bevan preached his funeral sermon. Concerning him was published a very curious pamphlet, with title page as follows: "The power of faith; exemplified in the extraordinary case of Ashnah Lawton; who was remarkably healed on the 1st day of May, 1821, written by Elder John Lawton. 'If thou can't believe, all things are possible to him that believeth.'"

JOHN LEWIS.

Born, Fairfield Co., Conn., 1764. Converted at Saratoga, N. Y. Ordained first as deacon, then as pastor. Labored in that region until 1817. Removed to Tompkins Co. P.. Enfield, (1); Farmer Village, where he aided in organizing the church, and was the first pastor, 1819-25. P. Lodi. Wearied by excessive toil, in accordance with the advice of his physician, Dr. C. C. Coan, he sought needed rest, but it was too late. He died at the home of his brother-in-law, Benj. Drake, at Saratoga Springs, April 9, 1827. He assisted in organizing several of the churches of the Seneca Association, and his name holds an honored place in its history. He was loved by the churches, noted for singleness of purpose and indomitable energy, was unusually gifted in prayer, and is remembered as a man of holy life.

RAY G. LEWIS.

Born, Richmond, R. I., April 22, 1789. Converted while a student at Hamilton. Taught at Waterloo. L.. Aug. 20, 1826. Preached at Waterloo, and Fayette, (2). O.. Tyre, Jan. 16, 1829. P. Tyre, (3); Centerville, Bennettsburg, Peach Orchard. In 1845, retired to a farm in Hornby, Steuben Co., but supplied many destitute churches. Was engaged as supply for Cooper's Plains church, where he died, March 29, 1851. He loved the work of preaching the gospel, was a 'good man and one full of the Holy Ghost.' His is an honored name among the churches.

DANIEL W. LITCHFIELD.

Born, Litchfield, Conn., Sept. 24, 1773. Left an orphan at seven years of age. Married Mary, daughter of Samuel Frizelle of New Woodstock, May 16, 1827. B'd. and L.. 1831. O.. Greene P.. Greene, Triangle, Lower Lisle, Upper Lisle, Covert, 1843-7; Benton Center, 1847-51; Waterloo, Spencer, Orleans, 1854-56. Engaged in Home Mission work in Ill. P.. Plymouth, Rozetta. P.. Prattsburg, N. Y., Litchfield, Ill., 1864. Here he died, Jan. 5, 1866, his work well done.

WILLIAM E. LOCKE.

L.. by Lebanon church, Mad. Co., about 1835. O.. Massena, Aug. 18, 1836. P.. Gouverneur, 1838; Trumansburg, 1839-42; Sing Sing, 1843; Scotch Plains, N. J., 1844. Became a Presbyterian. Taught at Lancaster, P. Died in New Jersey. Published 1841, at Ithaca, "The Perpetuity of Christian Baptism," a work in defense of the ordinance against those who do not believe in outward baptism, but give to all ordinances a spiritual significance.

D. T. LOCKWOOD.

O.. Great Bend, Pa., 1848. P.. Randolph, 1856-7; United Henrietta church, 1859; Akron, 1860-61; Wellsburg, Crawford, Pa.; Mecklenburg, 1857-8; Sinclairville, N. Y., 1874

ALMON CATON MALLORY.

Born, Cornwall, Litchfield Co., Conn. Educated under the strict discipline of New Eng., Congregationalism. When converted, studied the Scriptures diligently and found himself, at the end of a year, a confirmed Baptist. B'd. May 15, 1825, by Asa Tallmadge. Ordained deacon at Dix, Schuyler Co., Oct. 12, 1831. Ordained pastor Sept. 30, 1840, by a council of the Seneca Association. P.. Wayne, (11), where he baptised 69 candidates in 1842, the largest number ever baptised here in

one year. Benton, Yates Co., (24), 1852-75. Moderator of State Conv., 1865. Married, Oct. 20, 1830, Ellen Tallmadge, of Lee, Mass. Married again Dec. 9, 1863, Emma Hulbert, of Morgan, O. Pastor at Covert since April 1, 1876. During 38 years has been out of his pulpit but three Sabbaths on account of sickness. Has preached 4813 sermons, including 402 at funerals; baptised 419 persons; married 281 couples; attended 40 consecutive meetings of the Steuben Association. For more than forty years has aided neighboring pastors in protracted meetings, and his labors as an evangelist have been greatly blessed. Is a man of peace, and a son of consolation.

STEPHEN VAN RENSSELAER MARSH.

Born, Romulus, Seneca Co., Feb. 7, 1829. B'd. 1851, L. 1855. Married, Feb. 11, 1852, Mary A., daughter of Dea. Samuel Jones, of Romulus. At U. of R., 1857-8; R. T. S., 1858-9. O. Lodi, June, 1859. P., Lodi, (4); Covert, (4); Bethel church, (Gorham) 1867-8; Waterloo, 1868-70; Sennett, 1870-73; Eatontown, N. J., 1873. Now pastor at Southampton, Bucks Co., Pa.

ENOS MARSHALL.

Born, Nassau, N. Y., Sept. 27, 1795. Married Helen De Forest, of Greenbush, N. Y., March 7, 1819. B'd. June 1820, by Benj. Sawin, at Middlefield. O., Florida, N. Y. Jan. 1, 1823, Lewis Leonard preaching the sermon. P., Egremont, Mass., (11); Milo, Waterloo, Union Springs, Sennett, Victory, Pittsford, Covert. During last 15 years of his life resided in Clarkson, Monroe Co. Confined to his room by sickness for nearly three years. Entered into rest Aug. 17, 1878. The Brockport church held a memorial service in Oct., T. S. Barbour, preaching the sermon, J. M. Harris, and A. C. Barrele taking part in the services. Many words of eulogy were truthfully spoken. Those who knew him best loved him most, and he had no enemies. He baptised about 1000 converts. The last one to whom he administered the ordinance was Dea. Tartellus H. King, of Covert. He was especially successful in pastoral labors, eminently scriptural as a preacher, and was permitted to enjoy many revivals. His widow and daughter reside at Clarkson. His son B. D. Marshall, formerly of Cedar St., ch., Buffalo, is now pastor at Worcester, Mass.

WILLIAM MCCARTHY.

Born, Macclesfield, Cheshire, Eng., March 29, 1813. Educated at Edinburgh, for a physician, and held a commission in the Scotch Highlanders. Being converted, he threw up his commission. B'd. by his father Isaac McCarthy. Emigrated to America. O., Sharon, Conn., 1832. P. Manlius, 1841; Burnt Hills, Farmer Village, 1846-52; Newport, N. Y., 1852-3; Watkins, 1855-7; Allegan, Mich. Here his health failed. Surgeon U. S. V., during the civil war. Died at Windsor, Mich., May 2, 1871. A man of ability and a strong preacher. His son, Wm. C. McCarthy, an able minister, is now Prof. in a Southern College.

BARNA SWARTHOUT McLAFFERTY.

Born, Romulus, Seneca Co., April 12, 1833. Received first serious impressions of duty listening to a sermon by John L. Nevius, D. D., then a young man about to go as a missionary to China. Converted, with John Griffith, and S. V. Marsh. under preaching of I. Fargo, 1852. L., Aug. 7, 1852. O., Naperville, Ill., 1859. Married the daughter of Rev. O. D. Taylor, of Freeport, Ill., Dec. 11, 1856. P., Warrenville,

1862; Virginia City, Nev., where he organized the first Baptist church, 1864. Unable to endure the climate he went to Cal. P.. Petaluma, First church San Francisco, San Diego. Pastor at Oakland for the last six years. Has just spent several months at his old home in Seneca Co. Is successful as a lecturer. Rev. G. S. Abbott says of him: (Aug. 1879.) "He has been one of the best ministers ever sent in the providence of God to California."

JOHN E. McLALLEN.

Born, Trumansburg, Aug. 13, 1845. B'd. Sept. 30, 1856, by D. Corey. L.. Trumansburg, Dec. 26, 1869. Grad. M. U., 1872, with high honor. Married Helen Frances Crane, of Trumansburg, Jan. 14 1874. P.. Ovid Village, 1874-5; Altay, 1876-9. O.. Altay, Jan. 24, 1877. Sermon by W. N. Tower; Rev'ds. Wright, Stanton, Mallory, Chase, Green, Emory, participating. Pastor at Springfield, Pa.

GEORGE T. McNAIR.

Born, Upper Dublin, Mont. Co., Pa., Dec. 12, 1829. A Presbyterian by education. B'd. Feb. 27, 1848, by Lewis Smith, at Hatsboro. Grad. Lewisburg Acad., 1853; Coll., 1857; Theol. Dept., 1859. L.. Hatsboro, Sept. 27, 1856. O.. Leroy, Bradford Co., Pa., Dec. 13, 1859. Laid aside by laryngitis for two years. P.. Treverton, Pa., 1863-7. For some months in service of U. S. Christian Commission. Married. May 3, 1865, Juliett Bastress, of Jersey Shore, Pa. P. Muncy, Pa., 1867-72; Romulus, 1873-5; East Nantmeal, Pa., from April 1, 1876.

C. P. MELLENEY.

Born, England, 1821. B'd. N. Y. City, Feb., 1845, uniting with 11th St. church. Had been upon the stage. L.. Williamsburg, 1856. O.. Jan. 21, 1869. Labored in Albany and Greenbush. P.. 2d church Cape May, East Haverhill. Pastor at Newfield, from March, 1869.

AMZI WOLVERTON METTLER.

Born, Rush, Northumberland Co., Pa., Jan. 23, 1843. B'd. 1860. At Univ. Lewisburg. O.. Zoar, Pa., Aug. 24, 1868. P.. Zoar, Ovid, N. Y., 1871. Obligated to rest and recruit. Now pastor at Hawley, Pa.

URBAN B. MILLER.

Born, Brookfield, Mad., Co., Dec. 31, 1800. Converted at Hamilton at 16 years of age. B'd. Sherburne, by Elder Allerton. Married, 1822, by Dr. N. Kendrick, to Anna Reese, of Sherburne. L.. Berkshire. 1825. O.. Hector, (Peach Orchard) 1828, Alfred Bennett preaching. P.. Lodi, 1829-33; Farmer Village, 1834-36; Geneva, 1836-41. Engaged in evangelistic labors, in which he was greatly blessed, hundreds being converted under his preaching. Removed to Mich. P.. Edwardsburg, Niles, Medina, Fort Wayne, Ind., where the church was wonderfully strengthened. Engaged in Home Mis. work, (3). Appointed Cor. Sec'y, of Gen. Ass'n of Ind. Had just begun the work of providing an endowment for Franklin College, when he was prostrated by disease, and soon sank peacefully to rest, April 1, 1861. Pres. Silas Bailey, D. D., of Franklin Coll., preached the funeral sermon at Indianapolis. He was perhaps the best known Baptist minister in Ind. In his open buggy, drawn by that faithful old white horse, he traversed every county, almost every township, preaching the gospel and pleading for the destitute. "He was a true man, a grand preacher," revered and loved by all. His early advantages were limited, but when pastor at Geneva, he

studied Latin, Greek, and Hebrew with one of the Professors in Hobart College. He loved to study Mathematics, even in his later years. It taught him, he said, to "think solid." His theological views were clear, well defined, "Calvinistic." They could scarcely have been otherwise, since he sat at the feet of such teachers as Kendrick, Bennett, Peck, Comstock, and their associates. His widow resides at Cortland, N. Y., with her daughter, Mrs. Warren Bush. She was an efficient helper to her husband, and one of her sons speaks of her as "the best mother God ever permitted children to call parent." Though the father might be absent the family altar was never suffered to fall. Four of their children, Kendrick B., Nathaniel C., Claudius Coan, and Mrs. C. Philly, reside at Fort Wayne; J. R., in New York; Mrs. M. A. Reese, in Edwardsburg, Mich.; Urban, U., at Santa Fee, N. M. Mary E. married Rev. Geo. Simonson, a graduate of R. T. S., and died at Pontiac, Ill., 1869.

A. A. MINTONYE

Born, Steuben Co., N. Y., June 27, 1836. L., 1861. O., Osceola, Ia., 1862. P., Osceola, Newfield, N. Y., 1864-5; Wayne Village, (2), where his labors were especially blessed; Second Pulteney, (3). Suffered from hemorrhage. Returned to Eddyville, Ia., to die among his kindred. Toward the close he often repeated: "All is well!" He was well versed in the Scriptures, an ardent lover of souls.

O. MONTAGUE.

Born 1805. O., Fabius, N. Y., May 14, 1834. P., Fabius, Cortland, 1836-40; Penn Yan, 1840-46; Throopsville, 1846-9; Union Springs, 1849-53; Dundee 1853-5; Ovid, 1855-7; Whitewater, Wis., where he baptised 26 persons and organized a church. Retired from the pastorate, and was for some time totally blind. Was brother-in-law to Rev. J. W. Wiggins. Resides at Whitewater, Wis., and writes: "I love Jesus with all my heart, and am waiting my Father's summons." Elder Montague was a dramatic, popular preacher, bold in denunciation of evil, often engaged in revival meetings.

J. H. MORRISON.

Born, Marion, N. Y., April 4, 1815. B'd, Pontiac, Mich., July 6, 1828. Grad. M. U., 1844. Married Lucetta Lawson, of Venice, Sept. 25, 1844. O., Oct. 10, 1844. P., Holland Patent, Bennettsburg 1846-49; Wilson, (8); Sublette, Ill., 1856; Oshkosh, Wis., 1861. Obligated by ill-health to bring his labors to a close. P., Ionia, Mich., 1863. Supply at Ovid, Mich., (1). P., Holley, Mich., 1867-75. At Milford, Rockford, Pewamo, Mich. Resides at Holley, Mich., occasionally supplying feeble churches. Received honorary A. M., from Shurtleff Coll., 1858. The Bennettsburg church almost idolized him and long mourned his departure.

C. NELSON.

Born, in town of Philipps, 1787. O., Spencer, Tioga Co., 1819. P., Spencer, West Owego Creek, 1830-46; Enfield, (3); Owego Creek, 2d pastorate. Remained here until his death, March 27, 1854.

W. P. OMANS.

Born, Eaton, N. Y., 1828. B'd, Jan. 1843. L., Watkins, Jan. 1843. O., Bradford Hollow, Sept. 1862. P., Bradford, (2); Italy Hill, (1); Howard, (2); Pulteney, (3); Mis'y. of State Conv., (6). P., Phelps

2d church, (4). Preached some months at Newark, N. Y., and Erie, Pa. Pastor at Breezeport. Has baptised nearly 1300 converts.

NATHANIEL OTIS.

Born Colchester, Mass. Nov. 26, 1778. Married Judith, daughter of Jacob Martin, of Hoosack Falls, N. Y., Sept. 27, 1801. Converted in 1806, under the preaching of Rev. Jas. Glass. B'd. by Nathaniel Kendrick. Gave up his business in order to preach. Pastor at West Stockbridge, Mass., but soon decided to leave a State where ministers of one denomination were taxed to pay preachers of another. O.. 1816, at New Canaan, Cola. Co., N. Y. Within a few months, baptised more than two hundred persons. In 1817-18, mis'y. of the Boston Board in Eastern and Southern N. Y. P.. Peterboro, (2); North Norwich, (2); Oxford, Chenango Co., for eight happy, useful years. A meeting-house was built in the village, and the church received remarkable additions. About four hundred members were added during his pastorate. P.. Berkshire, Romulus, Seneca Co., where his labors were arduous, the extreme limits of the church being twelve miles apart. He took young Samuel Bainbridge, in his carriage to Hamilton, 100 miles, to introduce him to that school of the Prophets. Baptised nearly 100 at Romulus. P.. Williamson, Parma, Bradford, Woodhull, Smithfield. Removing to Beloit, Wis., he preached as supply at Belvidere, Ill., baptising many converts. He died at Beloit, Aug. 5, 1851, full of years, revered by all, honored by multitudes as the friend who led them to their Savior. He administered the ordinance of baptism to more than 1400 persons.

D. D. OWEN.

Born, Palermo, Oswego Co., June 12, 1837. Taught for some years. In U. S. V., in 1864-5. Married Ella S Woodward, of Mannsville, Nov. 30, 1865. B'd. 1866, and united with Pulaski Baptist church, after thorough examination of the creeds of various churches. L.. Sept. 6, 1866. At Hamilton Theol. Sem. O. Romulus. Sept. 10, 1867. P.. Romulus, 1867-72. Pastor at Central Square since 1872.

SYLVESTER S. PARR.

Pastor at Ballston, Spa., 1834-5, when there was a great awakening. The church increased from 95 to 214 members. It is said by aged members of the churches that he was the most eloquent of the pastors of his day. P.. Ithaca, 1838-9, and remembered as one of her most able ministers.

CURTIS BURROUGHS PARSONS

Born, Shelby, N. Y., May 21, 1841. Grad. U. of R., 1862; R. T. S., 1870. Married, July, 1866, Jennie M. Harrington. O.. Farmer Village, June 14, 1870, his father, Rev. I. S. Parsons, preaching the sermon. P.. Farmer Village, 1870-4; Nunda, 1874-6. Pastor at Dunkirk, since 1876.

M. H. PERRY.

Born Milo, Yates Co., April 3, 1836. Converted under preaching of E. Royce, 1856. L.. Altay, 1858. P.. Bradford, N. Y., Caroline, 1866. O.. Caroline, Dec. 19, 1866, J. N. Folwell preaching the sermon. Is preaching at West Union, Ia.

J. J. PHELPS.

Born, South New Berlin, Chenango Co., Dec. 12, 1841. Educated for the law. Enlisted in 111th N. Y. S. V., July 17, 1862. This, the

first in the field, was called the "Banner Regiment" of N. Y., Acting Adjutant, and Chief Clerk Provost Dept., of Mid. Tenn., and No. Ala. Practiced law three years. Married, Feb. 10, 1867, Frances E. Angell, of South New Berlin. Took theological course at M. U. O.. Triangle, Jan. 19, 1876. P. Triangle, (2). Pastor at Trumansburg since April 1, 1877. Was in battles of Antietam, Chancellorsville, Gettysburg, Lookout Mt., Atlanta. Captured by Hood's cavalry. Confined first at Florence, S. C., then in Libby Prison, Richmond, where he had charge of Yankee hospital. Sick with fever. Paroled, taken to Annapolis and discharged on thirty days furlough. Before the furlough expired the war ended, so that Mr. Phelps is still a prisoner of the Confederate Government. When captured, he saved his blanket by cutting it into strips, six inches wide, which he sewed together in prison.

FRANCIS PURVIS.

Born, Berwickshire, Scotland, April 10, 1843. B'd. May 11, 1860, by John King Grant, at Ezemouth. Married Esther Anna, daughter of Capt. Chas. Cooper, of Great Grimsby, Lincolnshire, Eng., (niece of Elder Sheardown.) Came to U. S. July, 1870. L.. 1872, at Tioga. O.. Charleston, Pa., Aug. 5, 1874. P.. Bennettsburg, 1876-8; at East Lansing, Tompkins Co., 1878.

LEWIS RANSTED.

Born, Weathersfield, Vt., Sept. 11, 1806. B'd. May 5, 1824, No. Springfield, Vt., by R. M. Ely. L.. March 13, 1827. Six years at M. U., the classmate of Grover S. Comstock, Dean, Howard, Vinton, Taggart. Married Minerva C. Baldwin, of Hartwick, N. Y., June 11, 1833. O.. Frankfort, N. Y. Sept. 11, 1833 P.. Macedon, Canandaigua, Ovid, Groton, Fulton, Warren, Elyria, O., Montrose, Pa., Deposit, Ovid Village Ag't. A. and F. B. S., and N. Y., Ed. Soc'y. Supplied, with acceptance, at Trumansburg for six months. Died at Trumansburg, March 7, 1867. His faithful wife and helpmeet is still a member of the church in Trumansburg. He was a man of well disciplined mind, devoted to the work of the Master, lovable, earnest, pure in life.

JAMES FRED RAPSON.

Born, Falmouth, Eng., Feb. 10, 1847. Came to U. S., 1862. Returned to Eng., 1867. Converted in London, and Sec'y. Christian Commis., under Wm. Booth. Organized East London Children's Mission. Married, Sept 1870, Mary Ellen, daughter of Capt. John Carlyon, R. N., of London. She died, April 5, 1879. Came to New York, 1873. B'd. Williamsburg, by J. N. Folwell. L.. Williamsburg. Student M. U. P.. Tab. church Ithaca, (1). O.. Tioga Center, Feb. 27, 1877. P.. Tioga Center, (2). Now pastor of Fuller Memorial church Baltimore.

WILLIAM REES.

O.. Glamorganshire, Wales, Aug. 1823. Re-ordained, in accordance with the law of the Dominion, at Hamilton, C. W. Preached for several years in Wales. Came to America in 1832. Shipwrecked. A stranger in Quebec. Cholera raging. The people afraid of travelers. A man reached him a loaf of bread on a pole. Was Agt. of Home Mis. Soc'y. Organized churches at Hamilton and Brantford. Built a church at Brantford, and was the first to administer the ordinance of baptism there. P.. Simcoe, C. W., Yates, N. Y., Tabernacle church, Rochester. Ag't. for A. and F. B. S. P.. Seneca Falls, Throopburg, where he also had charge of the Academy, Second church Elmira, the church being strength-

ened and the pastor receiving testimonials of regard ; Covert, Wilson, where his voice failed him ; Middleville, Mich. Encouraged and aided in his mission work by Drs. S. H. Cone, and B. Welsh. Resides at Covert, Seneca Co., N. Y. His active and eventful life deserves a biography.

JAMES REYNOLDS.

Born; Delaware Co., N. Y., 1771. A pioneer in Hector, 1800. Cleared a farm near Peach Orchard, where he resided during his life. Married Esther Nash, who died 1839. Had six sons and six daughters. Was instrumental in organizing the 1st Bap. ch., in Hector, at Bennettsburg, and in building a meeting-house there. Gave his services to the churches, earning a living on his farm. He was a vigorous preacher, and baptised many. Died at Peach Orchard, Aug. 20, 1837.

PARLEY DAVID ROOT.

Born, Cooperstown, Aug. 24, 1842 O. Solon, Dec. 18. 1867. P. Mecklenburg, 1867-8 ; Weston, 1868-9 ; Manchester, 1869-71. In R. T. S., 1872-3. P.. Sennett, 1873 6.

EDWARD ROYCE.

Born, Clinton, Oneida Co., Sept. 21, 1815. B'd. Horseheads, by Aaron Jackson, Aug. 7 1836. L.. Elmira, May. 1841. Grad M. U., 1843. O.. New Berlin, Aug. 1843. Married Clara A. Elmore, of Oberlin, O., Sept. 17, 1846. P.. Henrietta, and Bellevue, O., Tecumseh, and Manchester, Mich., Altay, and Morrisville. N. Y., at Watkins. April 1, 1865. In 1868, compelled by ill health to give up preaching, P.. Manchester, 1874-7 ; Mendon. When pastor at Watkins, at the close of an evening service in a protracted meeting, Judge S. L. Rood, in behalf of the congregation, presented him with a purse containing \$300. Has just settled with the grand old church in Ogden. May his labors with that people be blessed abundantly.

WINFIELD SCOTT.

Born, Feb. 26, 1837, in Novi, Oakland Co., Mich. Son of James B., and Margaret E. Scott. Converted in Feb. 1853, under preaching of Rev. O. Montague. B'd. by J. W. Wiggins, pastor at Farmer Village. Grad. R. U., 1859 ; R. T. S., 1861. O.. pastor of Second church in Syracuse, Dec. 13, 1861. Raised a company and was commissioned Capt. U. S. V., Aug. 9, 1862. His church presented him with a sword. In active service until discharged on account of wounds, Oct., 1864. P.. Leavenworth, Kan., 1865-71. A meeting-house was built costing \$65,000, and the church grew from nineteen to two-hundred and fifty members. Organized three other churches near Leavenworth. P.. Denver, Col. from Jan. 1, 1872 to Sept. 1875. A new meeting-house and parsonage were built for about \$20,000, church increased from 40 to between 200 and 300 members. Went to California, Oct. 1875, Editor of *The Evangel* for nearly one year, but it proved to be too expensive a luxury for his purse. P.. Los Angeles, (1), from Oct. 1876. Associate pastor with I. S. Kallock, of the Metropolitan Temple, San Francisco, from Dec. 1878. Now pastor at Petaluma, Sonoma Co, Cal. He writes: "God bless the dear old home church at Farmer! About it gather the most precious and fragrant memories of my life." The history of the 126th Regiment states that :

"Capt. Winfield Scott, whose wound received at Maryland Heights, had never healed, commanded the 126th Regiment, together with the

125th (which had been commanded by Lieut. Col. Myers until his death) throughout the battles of the Wilderness, Po River, Todd's Tavern, and Spottsylvania Court-House, where he was hit on the breast by a ball. He owed his life to having on two blouses, and a Testament in his side pocket which broke the force of the ball."

JOHN SEARS.

Born, Durham, Greene Co., 1797. Studied theology in New York. Grad., and ordained there, 1822. Missionary to the Indians, laboring with Isaac McCoy, at Fort Wayne, Ind. Here his family suffered, and his father and brother died by fever. P. Franklin, 1823-7: Ithaca, 1828-30; Mecklenburg, 1832; Geneva, Palmyra, Mecklenburg, 1842; Newfield, 1843-45. Removed to Illinois, preaching occasionally. In 1856, engaged in missionary work in Iowa. Died at Allamakee Co., Ia., Nov. 14, 1856. A bold, energetic, popular preacher.

WILLIAM SHARPE.

Born, Towcester, Northamptonshire, Eng., near birthplace of Wm. Carey. Left an orphan at two years of age. Converted when nineteen years old. A Wesleyan local preacher. Came to U. S., 1856. B'd. Bath, N. Y., by Peter Colegrove. L.. Bath. O.. Hornby, Jan. 28, 1858. P.. Hornby, Catlin and Dix, (Moreland) 1860-2; Bennettsburg, 1862-73, (11); Newfield. (4). Married, March 4, 1863, Rose A. Patchen. Pastor at North Manlius since May, 1877.

JAY RICHARDS SHAW.

Born, Hector, Schuyler Co., Feb. 20, 1841. B'd. Trumansburg, by C. L. Bacon. March 16, 1857. L.. Trumansburg, Jan. 6, 1870. Married, May 16, 1866, Mary E. Martin, of Burdette. At M. U., 1870-71. R. T. S., 1871-72. O.. Walworth, June 27, 1872, sermon by Rev. G. A. Starkweather. P.. Walworth, 1872-78, his labors being greatly blessed. Pastor at Camillus since July 1 1878. A noble pastor and a noble people.

PHILANDER SHEDD.

Born, Truxton, Cortland Co., Aug. 4, 1807. Converted, 1828. B'd. by Rev. Thos. Purinton. L.. Nov. 1829. O.. Etna, June, 1830. P.. Etna, (3); Trumansburg, (3); Reading, (4); Mecklenburg, (2); Dundee, (4); Warsaw, (2). Obligated, on account of failing health, to resign his charge, and for twenty years unable to preach. Pastor at Indianapolis, 1876, for nearly two years, when his health again failed. Now pastor at Mendon, Monroe Co. Has been unusually successful and happy in his pastorates. Often called upon to assist brother pastors in protracted meetings.

CHARLES J. SHRIMPTON.

Born, Montreal, Canada, 1835. Grad. from Canadian Literary Institute, Woodstock, Ont., 1862. O.. Strafford, Ont., 1862. P.. Strafford, (2); Stillwater, N. Y. (5); Ithaca, (4); Fayetteville, (4). Here he "Caught sight of a larger system, a system which comprehends all that the Baptist body teaches, without excluding other and equally important parts of the great scheme." Now rector of the Protestant Episcopal church at Fayetteville.

SETH SMAILEY.

Born, Feb. 10, 1799. Grad. Hamilton Institution, 1826. Married Maria Payne, of Hamilton. O.. as pastor in New York City. P..

Mecklenburg, 1829 ; Amsterdam. Watertown, Pitcher. Became a Presbyterian, and removed to Kansas.

HOWELL SMITH.

P.. Boston, N. Y., 1834, and for three years the church enjoyed a rapid growth. In 1841, pastor at Springville, N. Y., the church receiving 52 members in one year. P.. Dansville, 1832. Trumansburg. 1843-48, the church reporting many baptisms.

J. BYINGTON SMITH, D. D.

Born, May 1, 1830. B'd. Elbridge, June 20, 1847, by John Smitzer. L.. Elbridge, July 20, 1850. Grad. U. of R., 1852 ; R. T. S., 1854. O.. Dunkirk, Nov. 23, 1854. P.. Dunkirk, (2) ; Fayetteville, (5). A new house of worship was built at Dunkirk ; and at Fayetteville the church was rebuilt and enlarged. Married, June 26, 1856. Elizabeth, daughter of Dea. Hervey Edwards, of Fayetteville. P.. Farmer Village. 1860-66. The beautiful house of worship of which an engraving is given in this work, was built and dedicated. The church was strengthened and built up spiritually. The pastor answered calls from near and far to address "war meetings." In 1866-8. Chaplain of Sing Sing prison, in charge of 1500 convicts. Concerning his work here, we quote from the "*Examiner and Chronicle*": "In his three years connection with Sing Sing prison, he proved himself to be one of the most courteous, painstaking, and successful chaplains that ever had the spiritual care of a large number of convicts. His influence over them was great. He will be known in the history of the prison as a model chaplain." P.. Geneva, Jan. 1, 1869. In six years the church increased from 128 to 209 members. Needing rest he spent a year in Europe, visiting Egypt and the Holy Land. Preached as a supply at Havana, 1876, and aided in establishing Cook Academy. P.. Peekskill, 1877. Is well-known as a worker in the cause of Temperance, and a prominent officer of the S. of T. Has published many sermons, tracts and addresses, the "Prison Hymn Book," "Sayings and Doings of Children." Received honorary, D. D., from Univ., of Chicago, 1873. The history of the Fayetteville church (pub. 1862) describes him as a most earnest and successful pastor.

THOMAS FIELDS SMITH.

Born, Bloomsburg, Pa., 1836. B'd Benton, Pa. L.. Oct, 13, 1867. O.. Damascus, Pa. P.. Damascus, (6) ; Bennettsburg, (3). In 1872, the Damascus church reported 53 baptisms. Married, May 12, 1869, Euphemia Curtis Tyler. Has been pastor at Rose, Wayne Co., for four years.

WILLIAM SPAULDING.

Born in Vermont. Came at seven years of age with his father, Rev. Phineas Spaulding, to the Town of Spencer, Tioga Co. United with the Baptist church in West Danby, when twenty-three years of age. Here he was ordained, and preached for nearly twenty-five years. Afterward served the church in Caroline as pastor for twenty-six years. Retired from the pastorate in 1862, and died Sept. 3, 1877, venerated by all, and mourned especially by the churches of the Broome and Tioga Association.

J. F. STARK.

Born, Lyme, New London Co., Conn. Came to Otsego Co., 1826; to Trumansburg, 1828. L.. May 21, 1831. Instrumental in organizing a

Baptist church at Millport, 1833. P.. Enfield, 1836. O.. Sept. 28, 1836, R. G. Lewis, Moderator, B. R. Swick, Clerk, C. G. Carpenter, preacher. Was obliged to fight antinomianism, or opposition to all benevolent organizations. P.. South Dansville, Steuben Co., 1838; Enfield, 1845. Now resides at Cortland.

GEORGE A. STARKWEATHER.

Born, Worcester. N. Y., Dec. 4, 1828. Grad. R. T. S., 1859. O.. Elba, N. Y., June 10, 1861. Principal Jonesborough (Tenn.) Institute, 1859-60. P.. Elba, 1860-4; Corning, 1864-6; Marion, 1866-7; Principal Phipps Seminary, Albion, 1867-70. P.. Trumansburg, 1870-5; Waterbury, Conn., 1875-7; Havana, 1878; Marion, Wayne Co., second pastorate, 1879.

JONATHAN STURDEVANT.

In 1795, he was a member of the Kent and Fishkill Baptist church at Farmer's Mills, Putnam Co., N. Y., and preached with such fervor and success that his ordination was unanimously called for. Elders Nathan Cole, Ebenezer Cole and Ira Canfield assisted in the services. Pastor here until 1802; a man "of sterling integrity, zealous of the cause of Christ, strict in discipline, and beloved of the church." When Daniel Cole was ordained deacon of the Mount Carmel church, Nov. 22, 1798, Elder Ebenezer Cole was moderator, Elder Sturdevant gave the charge to the candidate and to the church.

SIMON SUTHERLAND.

Settled in the town of Milo, Steuben Co., 1803. L.. Benton. Held meetings among "the clearings" in barns, log school-houses, or in the open air. Would work on his farm during the week, and walk twenty or thirty miles to preach on Sunday, finding his way through the woods, by marked trées. Sometimes he would lose the trail in the darkness, and be compelled to "sleep out" during the night. He would seldom receive anything for his services; was looked upon as the spiritual father of many of the churches of the Steuben and Yates Associations. He was a friend of the benevolent organizations of the day, especially of the Baptist State Convention. Died, in Milo, Dec. 6, 1864, aged 85 years.

B. R. SWICK.

Born, Jan. 2, 1808. Married, Feb. 8, 1826. Converted, Oct. 1830. B'd. Jan. 2, 1831. L.. Barrington, 1831. O.. Oct. 1, 1835. P.. Bennettsburg, Mecklenburg, Big Flats, Bath, York, Lima, Ogden, Manchester. Died at Manchester, Aug. 24, 1870. He was the first pastor of the church at Lima, 1854. The church was recognized Dec. 18, 1854, Pres. E. G. Robinson, preaching the recognition sermon. A new house of worship was dedicated, May, 1856, when Pres. M. B. Anderson, preached. J. P. Briggs, of Lima, says in his historical sketch: "Much of our prosperity and success, both spiritual and temporal, should be attributed to the indefatigable labors of our pastor, Rev. B. R. Swick."

DAVID TAYLOR.

Born near Huddersfield, Yorkshire, Eng., Aug. 29, 1800. Converted in his nineteenth year. Began to preach at Killan. Saw his need of an education, and in opposition to the advice of friends and of his pastor, who thought that ministers did not need book learning, entered Baptist College at Bradford, Yorkshire. His wife cheerfully consented to share his self-denying labors. At Bradford enjoyed the friendship of Dr.

Steadman and Professor Goodwin. O.. Binley. P.. Binley, (7); Stoneham, in Devonshire; Heddon, in Yorkshire. Came to America June, 1842, and was very kindly received by Drs Cone and Tucker, of New York. P.. York; Earlville. Here he won the esteem of Nathaniel Kendrick, and the professors in the School of the Prophets, at Hamilton. P.. Montrose, Pa., Ovid, N. Y., Terre Haute, Ind., where, after a short illness, he died Aug. 2, 1857. his old friend President Bailey, of Franklin College preaching his funeral sermon. His sermons were thoroughly studied and eminently scriptural. He won everywhere the love of his people and the confidence of his brethren.

MINOR THOMAS.

Minor Thomas was born in the western part of Connecticut, but removed when in youth to Albany Co., N. Y. Here he made a public profession of religion, and united with a Baptist church. In 1798, he emigrated to the town of Ovid, in Onondaga Co, now Covert, Seneca Co., where, by economy, industry and good management, he succeeded in accumulating a handsome property. Soon after his settlement, he began to be known as a local preacher, and after the church was organized in 1803, he seems to have given more time to its service as it increased in numbers. The old first church at Covert was a huge, barn-like building, with lumber enough in the heavy timbers to have built several modern buildings of the same size. It was clapboarded without, lathed and ornamented with a "scratch-coat" of plastering within. With the exception of the pulpit it was innocent of paint. Enough white paint was in some way secured to prime the pulpit which was then decorated by occasional "dabs" of red paint. A wide alley-way ran through the center of the church, on one side of it sat the men, on the other the women. The builder forgot to put in stairs for the gallery, so a stairway was built outside and in front of the church. When Col. Hermon Camp's company of cavalry was about to start from Trumansburg for Niagara, in 1812, they accepted an invitation to listen to a discourse from Elder Thomas, in the old church, before continuing their march to the frontier. Mr. E. C. Gregg, of Trumansburg, was one of the lads taken to church that morning to hear the sermon to the soldiers. He was pastor at Covert for fifteen years, removing to Fayette Co., Ind., in 1818. After preaching for some time in Indiana, he was laid aside by a stroke of paralysis, but recovering in part his strength, he entered upon his work with renewed ardor. Another paralytic shock compelled him to give up pastoral labor, and about three months afterward, having endured his sickness with the utmost patience and serenity, he fell asleep in Jesus. During his ministry, he is said to have baptised more than twelve hundred converts. His last sermon was from Psalms, 125: 6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

HERMON F. TITUS.

Born, Jan. 12, 1852. B'd. Dec., 1867, in First Baptist church, N. Y. City. L., 1869, by Stanton St., church, N. Y. City. Grad. Lawrence Academy, Groton, Mass., 1866; at M. U., 1873. Prof., of Mathematics in New London, (N. H.) Literary and Scientific Institution, 1874-75. Grad. from Hamilton Theol. Sem., 1876, teaching in 1875-6 for one year in Colgate Academy. Married Sara A. Adams, of New York City, 1871. O.. as pastor of the First church Ithaca, N. Y., Aug. 31, 1876. Pastor at Ithaca, 1876-80.

WILLIAM N. TOWER.

Born, Lenox, Susquehanna Co., Pa., Oct. 24, 1836. B'd. Oct. 23, 1853, by his father, Rial Tower, pastor of Lenox church. L.. Nov. 1857. Studied at Lewisburg University. Supplied Starrucca and Preston Center churches, 1861. Married, Jennie A. Mackie Oct. 22, 1861. O.. Lenox, Oct. 24, 1861. P.. Maple Hill, Wayne Co., Pa., 1862; Hanover Center, N. Y., 1863; Olean, 1866; Cortland, 1870-73; Newark Valley, 1874; Dundee, 1875-6. Pastor at North Hector since April, 1871.

BOWLES C. TOWNSEND.

Born, Delaware Co., N. Y., Aug. 2, 1820. B'd. Lodi, by Elder DeLand. Grad. M. U., 1849. L.. Lebanon, N. Y., April 13, 1844. O.. Lodi, Oct. 1849. Married Calista A. Barry, of Ovid, Seneca Co., 1849. Preached at Sing Sing, and at Hope Chapel, N. Y. City. P.. North church Staten Island, Manchester, Mecklenburg, 1854-56; Peach Orchard, 1857-59; Bethel, (Gorham); and Hempstead, Rockland Co., his last pastorate. He was a faithful, affectionate, and earnest preacher. Attending the State Convention of New Jersey, he was suddenly taken ill and fell asleep in Jesus Dec. 18, 1861, having been most tenderly cared for by the friends at whose house he died. His own kindness of heart was proverbial, and the measure he gave was returned to him, heaped up, pressed down, and running over. His end was peace, *peace.* He was buried at Greenwood, L. I.

CHARLES A. VOTEY.

Born, New York, Oct. 28, 1828. Converted, Sept. 28, 1845. B'd. by John Dowling, Dec. 6, 1845, into the Berean church. L.. by that church June 28, 1848. M. U., 1849-50. O.. English Neighborhood, N. J., June, 1851. P.. English Neighborhood, Etontown, Ovid, 1855-64 (9); Phelps, Castile, Spencer, Phelps again, West Brattleboro, Vt., this being his present pastorate. Is a strong preacher, a hand-working pastor, and has been richly blessed in evangelistic labors.

CHAUNCEY WARDNER.

Born, Jay, Essex Co., Feb. 23, 1814. L. Andover, N. Y., 1841. Married, Feb. 14, 1841, Margaret Ann Tidd. O.. Rushford, March, 1842. P.. Rushford, (5); Covert, Mumford, Perry, 1858. Here he baptised about 100 converts. Adams, Forestville, North Hector, 1872, (5). He spent some 12 years in the Seneca Association, and expects to return to it to pass the remainder of his days. A historical sketch of the church in Strykersville, speaks in high praise of his labors. He is beloved by the churches. Now pastor at Stillwater.

BENJAMIN WARREN.

Born, Otego, N. Y., March 1, 1812. B'd. Solon, by B. Capron, March, 1826. L.. McGrawville. P.. Freetown, (1). O.. Freetown, June 1, 1842. P.. Bennettsburg, 1842-5; Ovid, 1845-8; Lodi (2). Obligated by ill-health to cease preaching. Resides near Canandaigua. Has never left a church divided.

ELIJAH WEAVER.

Born, Washington Co., N. Y., Dec. 7, 1799. B'd. at thirteen years of age. Began preaching when under twenty, first at Camillus, then at Lysander, where he was ordained. P.. East Mendon, (12). An evangelist for several years. P.. Medina, Walled Lake, Mich., Farmer Village, N. Y., 1858-9. His health being impaired by arduous labors, he

retired to a farm at Bellevue, Mich. Here he met death with Christian confidence, April 23, 1868. Rev. Dr. T. Edwin Brown says of him, in his historical discourse. "He was a Boanerges in the pulpit, preaching often with his coat off, and swinging his arms as a harvester gathering in his sheaves. His ministry was one unbroken revival, and people thronged from Rochester and other places to hear him preach." Dr. O. C. Comstock, when pastor at Rochester, would say sportively, when he saw many of his congregation going fourteen miles to hear Elder Weaver: "I guess we had better move our church out to Mendon, and so have but one pastor." H. R. Stimson, in his autobiography, devotes a chapter to Elder Weaver, by whom he was baptised. "Elder Weaver was a large, bony, angular, rough looking man. He was what we boys used to call 'cock-eyed,' not cross-eyed, but the opposite, so that while he seemed to be looking in one direction he would really look in the other. His complexion was dark, his bushy whiskers as black as a raven. Whiskers were then not as orthodox as now. He wore his black hair long. He was a great singer, and it used to be said that he sang everybody into the church. His associates all loved and respected him, though they were not blind to his faults. Among his cotemporaries were: O. C. Comstock, R. Powell, Philander Kelsey, N. Bentley, I. Roberts, M. Allen, Ichabod Clark, D. and J. Corwin, Alfred Bennett, John Peck, Horace Griswold, Aristarchus Willey, Jos. and Jesse Elliott, Zenas Case and Martin Coleman. These ministers, mostly self-educated, did their pioneer duty faithfully. Their fragrant memory is a rich heritage to the church. Let their names forever be embalmed in grateful hearts: among them, let Weaver be remembered gratefully as long as any. He was their equal."

JULIUS W. WEBBER.

Born, Cazenovia, N. Y., Dec. 18, 1823. B'd., Aug. 17, 1839. Grad. Union Coll., July 26, 1849. Married, July 26, 1849, Mary A. Williams, of Cazenovia. O.. May 10, 1850, in the Second church at Rochester. Missionary of the A. B. H. M. S., at Stillwater, Min. P.. Romulus, Seneca Co., Sept. 1, 1855; Barrington, Cato, Cooper's Plains, Newfield, Townsend, Franklin, Truxton, Holland Patent. Now pastor at Throopsville, Cayuga Co., N. Y.

GEORGE E. WEEKS.

Born, Norwalk, Conn., Nov. 19, 1851. Converted at Huntington, L. I., at seventeen years of age. By prepossession a Pedobaptist, after earnest study of the Bible became a Baptist. Grad. M. U., 1873, Hamilton, T. S., 1875. Settled before graduation, at Belmont, Allegany Co., N. Y. Married Julia Keith, of Hamilton, June 23, 1875. O.. Aug. 31, 1875. Pastor at Watkins since Jan. 1, 1879.

HEZEKIAH WEST.

Born, Grafton, Rensselaer Co., N. Y. B'd. Durhamville, N. Y., Nov. 1831. L.. Sept. 1, 1833. Studied at Hamilton. Married Esther M. Harden, of Verona, Oneida Co., Jan. 26, 1837. P.. Parma, Monroe Co. O.. Clarkson, Oct., 1839. Pastor at Mecklenburg, 1845-52. Here he succeeded in relieving the church from pecuniary embarrassment. Spiritual prosperity also ensued, and he writes of that period in his history:

"These were happy, golden days,
Sweetly spent in prayer and praise."

Agent R. T. S., and afterward for Home Mission Society, retaining his connection with the Seneca Association for 15 years. The church at Watkins, burdened by a mortgage, called him to their relief, and he was their pastor for about two years. P.. also at Yates, 1862-3; Pleasant Valley, Fulton Co., 1864. His present home is Lawton, Van Buren Co., Mich.

N. N. WHITING.

Born, Hollister, Mass., June 19, 1792. Converted about 1813. Grad. Union Coll., Dr. Nott, Pres., about 1820. Taught school and practiced law. Pastor Presbyterian church at Schenectady. After the birth of his first child looked in the Bible to find authority for infant sprinkling. Became a Baptist. This step cost great sacrifice. He lost friends, reputation, temporal support. He suffered much. None of these things moved him. O.. Schenectady, Oct. 22, 1822. P.. Ballston, Vernon, Burnt Hills, Ithaca, 1830-1; Farmer Village, 1832; Homer. Spent many years translating the Scriptures, in the service of the A. B. U. He also translated the so-called "Barnard Bible," and the whole New Testament. It is said that he was the first man who ever reported a sermon for a newspaper. He died in Brooklyn, June 19, 1872. His second wife is still living in Brooklyn. Previous to his ordination as an evangelist, in 1822, he studied law, and was admitted to practice before the Supreme Court of N. Y., 1818. In 1830, he was called to the Professorship of ancient languages in Lexington College, Ky. He had read the Bible, in whole or in large portions in eleven languages; giving most time to Latin, Hebrew, Chaldaic and Syriac versions. The obituary com., of the L. I. Ass'n, Rev. J. W. Sarles, ch'n., reports: "Brother Whiting, in the earlier part of his ministry, stood with the foremost among scholars in the Baptist denomination. Thirty years since, his influence in Central New York was probably as wide as that of any other Baptist pastor, and was weakened only by his acceptance of views on Christ's second coming that have since become common. As an expounder of the Bible he was regarded as eminently high authority. During his whole life he was engrossed with the Word of God, and was known as a godly man."

JOHN WEBSTER WIGGINS.

Born, Alexandria, N. H. Jan. 26, 1814. B'd, Concord, at seventeen years of age. Grad. Waterville, Me., 1841. O.. Benton Center, N. Y. Feb. 26, 1845. Married Ann L. Chamberlin, of Syracuse, May 6, 1846. P.. Benton, (3); Manchester (4); Monterey (1); Farmer Village (6);—his longest and perhaps his happiest pastorate; Throopsville, (1); Ira, (1). Here failing health compelled him to cease from pastoral labor, though he preached as supply at Whitewater, Wis. and Penn Yan, N. Y. He died at Penn Yan, Nov. 14, 1862, calmly and trustfully falling asleep in Jesus. Elder Wiggins preached with unsparing plainness, yet he was of a gentle, loving spirit. He was a brother beloved, and faithful in doing his duty. His last audible petition was a plea that God would hasten the emancipation of the oppressed.

ANDREW WILKINS.

Born, Eaton, Mad. Co., Dec. 7, 1815. His oldest brother, Stephen, was also a Baptist minister. B'd and united with the 2d Milo church, Yates Co., at seventeen years of age. Studied with Wm. Chapin in Phila. L.. 1842; O.. Italy Hollow, 1844. P.. Italy Hollow; Rose; Tyrone Village; Watkins; Sennett. In 1863, Mis'y. at Beaufort, S. C. Impaired health compelled a return. P.. Cortland (7); Canandaigua

(3); Clyde (3); Pastor at Greece, Monroe Co. for the last four years. His son, Frank L. Wilkins, a graduate of R. T. S. 1879, is pastor of the Second church in Auburn.

A. B. WOODWORTH.

Born, Caton, Steuben Co., June 4, 1837. Converted, 1850. Spent 7 years in study. L. Caton, March 23, 1856. Married Amandanette Smith, of Caton, Nov. 20, 1856. O., Nov., 1857. P., Nanticoke Springs, (4); Newfield, (5). Mis'y. of A. B. H. M. S., in South Carolina, (4). Came north compelled by failing health. P., Caroline, Milburn, N. J., 1873-6; Summit, N. J. Pastor of Mt. Pleasant church, Newark, N. J., since Dec., 1878.

JONATHAN PARKER WOODWORTH.

Born, New London, Conn., July 15, 1775, the son of Jonathan Woodworth, a native of Wales and a sea-captain. At about 14 years of age came with his father to the New York wilderness. We learn from the historical sketch of Maj. Orlo Horton, that they were among the first settlers at Ithaca, in 1788. About 1792, Capt. Jonathan Woodworth removed to lot No. 87, Seneca Co., a little north of Trumansburg. He was the only surveyor in the neighborhood, and was for many years a magistrate. J. P. Woodworth married Mary Ann Sherwood, in 1799. She died Feb. 19, 1813, leaving seven children motherless. Only two are now living, Mrs. Anna Halsey, of the church in North Hector, and Herman Woodworth, of the church in Trumansburg. He afterward married Abigail Wakeman. One son by this marriage, Hon. William C. Woodworth, resides in Marshall Town, Ia. His second wife died Dec. 31, 1853, and he spent the remainder of his life with his children and grand children. He died July 7, 1860, at the home of his son, Orsamus, in Covert, Seneca Co. He seldom received pay for preaching, though he was long pastor at Enfield, and served many other churches as stated supply. His life was spent in the Seneca Association, and no face was more familiar than his at the early annual assemblies. He was a wise counselor, a revered pastor, honored and loved by all.

RICHARD WOOLSEY.

Richard Woolsey was born in Bedford, Westchester Co., N. Y., May 14, 1772. He was baptised in his youth by Elder Levi Hall, began preaching when about twenty years of age, and was ordained five years later. The greater part of his useful, earnest life was spent with two churches in Delaware county. Here, amid the hills and vales, he labored assiduously and acceptably for thirty-three years. He afterward preached for seven years at Covert, Seneca Co., where he was permitted to witness a glorious revival, nearly one hundred members being added to the church in 1841. His last charge was Farmer Village, where, in the decline of life, he preached for four years to the edification of the brethren and the glory of God. The grace that sustained him during a half century of toil as a minister and an evangelist, was not withheld from him when he was laid aside from active labors. God's goodness to him was a pleasant theme for him in his declining years, and when wearisome days and nights of pain were appointed him, he was sustained by the unseen Presence. He walked by faith almost as if by sight, and said to his pastor, a short time before he died: "My hope is *clear*!"

DAVID WRIGHT.

David Wright was born in New London, July 30, 1788. His father, an attorney, grad. of Yale Coll., died of yellow fever, leaving Martha

Hubbell Wright with small means and six children. David went to Boston at thirteen years of age and learned the art of printing. B'd. by Dr. Stillman, April 28, 1805. His mother was a strict Pedobaptist. Seeing candidates immersed by Dr. Baldwin, he recalled the teachings of the Scriptures concerning baptism, and never after doubted the meaning of the Bible language. L.. Norwich, (1st ch.) O.. Southington, Aug. 9, 1815, Asahel Morse preaching. He labored at Southington and Bristol, baptising many converts, among them Asa Bronson, Nathan Wildman, and Irenaeus Atkins, afterward successful ministers. He is doubtless the only surviving member of the council by which the 1st Bap. ch., in New Haven was recognized Oct. 30, 1816. P.. Wallingford, Kensington, Westfield, Agawam, The Farms, managing to live on the meagre salaries the churches could pay, or eking out these salaries by teaching. While pastor at Westfield, he was twice elected to the legislature of Mass. P.. Cummington. (8), finding the church with 38, leaving it with 140 members, baptising here his two oldest sons. Agent Conn. Convention. P.. Westminster, Westfield, Conn., Martha's Vineyard, Northampton Conway, Mass., Woodstock, Conn., Waterville. N. Y., Romulus, Seneca Co., 1843-7; Milford, Conn. Agent A. and F. B. S., in N. H. P. North Colebrook, Vt. (3). Preached at Weathersfield, and Stafford. His wife and true helpmeet, Abigail, daughter of Rev. Thos. Goddard, of Preston, died at New Haven, Nov. 5, 1857. P.. North Lyme, Conn. (4); Clinton, Conn. (2). In 1866, supply at Essex, Conn., and for the last time administered the ordinance of baptism. Since that time, he has preached occasionally in Conn., and N. J., residing with his son-in-law, Dea. Giles Potter, of Essex. His health is remarkably good, and for years he has been able to read without the use of glasses. The life of this active nonagenarian has been an eventful one, and few men have been permitted to labor so long and so successfully for the Master. His son, T. G. Wright, was also a pastor in the Seneca Association and his grandson, Wm. R. Wright, of Cohoes, was for several years pastor at Seneca Falls.

THOMAS GODDARD WRIGHT.

Thomas G. Wright was born, Westfield, Mass., Jan. 18, 1820. B'd. by his father, at Cummington, Mass., July 31, 1831. Grad. Waterville Coll., Me., Aug. 14, 1839. Taught in Adams' Gram. School, Boston. Grad. Hamilton Institution, Aug. 17, 1842. P.. Avon Springs, (1). O.. Lyons, Aug. 7, 1844. Married, Aug. 30, 1846, Julia A. S. Green, of Ithaca. P.. Claremont, N. H., 1847; Sandisfield, Mass., 1851. Engaged in church extension work at Newark, N. J., 1853. P.. Westport, N. Y., 1855; Franklindale, (Wappinger's Falls,) 1856; Cohancey church, (Rhoadstown, N. J.) 1860. Supt. City Missions, Phila., 1871. P.. First church, Westerly, R. I., Newfane, Watkins, N. Y., 1875-6. Pastor at Media, Pa., since Oct. 1, 1878. G. H. Clapp, in his history of Franklindale church, writes: "Bro. Wright proved a faithful pastor, ever on the watch for the interests of the church. He departed leaving many warm friends."

PHILANDER KELSEY.

Born, Berkshire Co., Mass., 1791. B'd. No. Norwich, Chenango Co., N. Y., 1810. Began preaching 1812. P.. Scipio, where many were baptised. East Avon, Webster, (3) the church numbering 50 when he began and 150 when he closed his work. Assisted Dr. O. C. Comstock in interesting revival meetings in Rochester. P.. Greece, (4); Berlin, Del. Co., O., laboring in adjoining counties. Sunbury, (3); Central College

church, Genoa township O., having his regular Sunday preaching appointments when nearly ninety years of age. In this work he was actively engaged until May, 1879. He died at Central College July 5, 1879, Rev. J. W. Isenberger preaching the funeral sermon, Rev'ds. J. V. K. Seeley, I. F. Stidham, and D. A. Randall taking part in the services. Although never a pastor in the Seneca Association, his name repeatedly occurs in its history. He attended its first anniversary meeting at Farmerville in 1822, its session at Covert in 1825, and preached the sermon at the council which recognized the church at Farmer Village, Nov. 22, 1819.



CHURCHES DISMISSED OR DROPPED.

BEREAN,—ITHACA.—Constituted May 13, 1847, by 23 members who withdrew from the First church. Recognized June 16, 1847. B. B. Gibbs, licentiate, was the first preacher, George D. Crocker, the first pastor, (1848.) The church enjoyed a revival during the winter of 1847-8, the pastor being assisted by Elders Sheardown, Wardner and West, the church reporting 77 members at Association. A council was called to meet Aug. 29, 1848. for the ordination of B. B. Gibbs. Rev. D. Garthwait was pastor for three months. The church disbanded Feb. 6, 1851, a majority of the members accepting an invitation to unite with the First church, of which Rev. W. Cormac was the popular pastor. Deacons : H. K. Webster, Humphrey Martin. Clerks : R. M. Graves, H. Hunt, John Northrup. Licentiate : D. D. Atwater.

BIG FLATS.—Organized 1807. R. Goff first pastor. In the council of recognition, Romulus, Ovid, and Chemung were represented, Romulus by John Caton. First meeting-house built 1827, by the efforts of pastor P. D. Gillette. Succeeding pastors : S. Wise, A. Jackson, B. R. Swick, D. Reed, J. Coffin, I. Easterbrooks, S. Keim, J. W. Emery, D. Burroughs, C. L. Bacon, W. N. Entwistle, N. Leavenworth. Members 111. A member of the Seneca Association, 1830-42.

CATLIN AND DIX —Organized 1828, with 24 members. First pastor, T. S. Sheardown ; first clerk, A. C. Mallory. Member of Sen. Ass'n., 1828-42. Society incorporated 1841. Meeting-house built 1843. Number of members 55, value of property \$2860. Present officers : Pastor, Byron Cronk ; Deacons, A. Saylor, W. Culver. Supt. S. S., Henry Gray.

DANBY.—The church first constituted in Danby removed to Ithaca 1821. Another church was organized 1838, and united with Seneca Association 1838, with 26 members. The next year it reports 62 members. A meeting-house, built when H. L. Grose was pastor, was dedicated 1841. Pastors : E. Kimball, H. L. Grose, J. R. Burdick, Dakin. J. G. Cownhoven, (licentiate) 1850 ; E. A. Hadley, 1852-3. Clerks : E. Kendall, J. Wilsey, L. K. Kendall, S. Smith, A. R. Dakin, H. Dakin. Present officers : Deacons : G. A. Todd, T. J. Stephens. Clerk : F. A. Todd. Trustees : G. A. Todd, Isaac Briggs, Amasa Tupper. Supt. S. S., A. Hopper. The church makes no report after 1854, and disappears from the minutes after 1861. Is a member of Broome and Tioga Association.

DELMAR.—Delmar or Denmark, church was constituted 1819, on Pine Creek, west of Wellsboro. Tioga Co., Pa. It was called, at one time Shippen, and Shipping. This body virtually disbanded in 1828, some of the members removing to Ellisburg, Pa., others helping to organize Middlebury church. The 2d Delmar church, sometimes known as Stony Fork, is south of Wellsboro, was constituted 1837, recognized 1838, and has since received 330 members by baptism. P. Colegrove

was pastor in 1838, E. A. Hadley in 1840, when 48 members are reported. A member of Seneca Association 1838-40.

DRYDEN.—Organized Feb. 29, 1804, at Miller's Settlement, (afterward Etna, Tompkins Co.) Samuel Hemmingway is said to have been the first deacon. Meeting-house built 1832. United with Seneca Association, 1823, with 55 members, Stukely Carr, pastor. He ministered to the church until 1831, when he was succeeded by Philander Shedd. Dismissed 1832, with 71 members, to join Cortland Association. Present pastor, S. C. Ainsworth. Members 68. Value of church property \$4000. Supt. S. S., Geo. Bailey.

ELMIRA.—Organized May 16, 1829, as Southport and Elmira church. Pastors: P. D. Gillette, H. C. Vogell, D. Robinson, Z. Grenell, E. W. Dickinson, J. G. Binney, C. N. Chandler, R. J. Wilson, E. Andrews, M. C. Manning, T. O. Lincoln, J. J. Keyes, Addison Parker, W. T. Henry. Name changed to First Elmira, June 24, 1853. First meeting-house built 1832. Members dismissed to constitute Southport church 1854; 2d Elmira, 1859. Number of members 500, 151 baptised by the present pastor. Value of property \$22,000. A member of the Seneca Association 1830-42. Present officers: Pastor, W. T. Henry. Deacons: J. Grover, N. P. Fassett, H. M. Smith, J. N. Cooper, J. C. Seeley. Clerk: C. B. Bovier. Treas. O. C. Kingsbury. Collector: A. Walker. Supt. S. S., J. Sloat Fassett.

HORSEHEADS.—Constituted as Fairport church, April 22, 1840, with 22 members. A member of Sen. Ass'n., 1840-42. Pastors: A. Jackson, P. D. Gillette, G. M. Spratt, Z. Grenell, W. Mudge, P. Olney, D. Porter Leas, T. E. Phillips, G. W. Abrams, P. Perry, A. N. Whitmarsh. Church edifice built 1840, remodeled 1867. Members 130. Present officers: Pastor, A. M. Bennett. Deacons: A. M. Wheat, J. Brees. Supt. S. S., Chas. Hathaway.

LAKE RIDGE.—This church, variously known as West Lansing, Lansing and Genoa, Lake Ridge, etc., was organized as the First Baptist church of Milton, Oct. 31 1796. Constituent members: M. Starr, Anna Starr, Benajah Strong, Abigail Strong, Chas. Townley, Lydia Gillette, Luther Barney, Sarah Bacon, Joel Bacon, Thankful Bacon, Pierpont Bacon, Jerusha Bacon, Wm. Avery, Abigail Woodruff. First pastor, Micajah Starr, who ministered until he died March 14, 1820, aged 73 years. Succeeding pastors: Elijah Benedict, Elder Beebee. Without pastor, 1828-36. A. Drake, 1836-9; F. Dusenberry 1843-4; and again 1861-8. T. Theal, (licentiate) 1845; E. Dean, 1846; B. Ames, 1847; Geo. Plumer, 1850; Wm. Everett, 1856. First deacon, Benajah Strong; first clerk, Joel Bacon. Succeeding clerks: F. Dusenberry, 1843; H. Smith, 1845; N. Nivison, 1846; J. Campbell, 1856; D. Campbell, 1859; H. Perry, 1861. Meeting-house built 1840, at Lake Ridge, situated according to the lease, "between Farmer's tavern and the old cider mill." Since 1869, no meetings have been held, and the church has practically disbanded. United with Seneca Association 1843, with 39 members, name dropped from the minutes, 1871.

PEACH ORCHARD—The Fourth church in Hector was organized April 11, 1820; P. P. Roots, Mod., O. C. Comstock, Clk, of council, sermon by O. C. Comstock. Meetings were held in school-houses until 1839, when a meeting-house was built. List of pastors: O. C. Comstock, J. Fisk, U. B. Miller, R. G. Lewis, W. S. Smith, S. M. Plumb, A. Wells, H. R. Dakin, 1850; Wm. Cormac, A. Day, G. Johnson, 1853; Wm. Everett, B. C. Townsend, 1857; J. G. Spooner, 1860. Deacons: Henry Ger-

man, Samuel Hanley, Stephen S. German, Abram Slaght, Elisha Payne. Clerks : H. Bacon, Ira Reynolds, Jephtha Palmer, 1827 ; M. T. Jaquish, 1835 ; J. Saxton ; A. Hanley, 1839-69. Society clerks : E. Payne, J. Van-Hoesen, R. R. Hanley, Abram Slaght, A. Hanley. The church was never strong, and in 1869 the majority of the remaining members united with the church in North Hector.

READING.—Organized by Elder Goff, 1803, with 25 members. Divided by anti-mission influences, and disbanded Jan. 5, 1833. Reorganized, Jan. 12, 1833, with 45 members, T. S. Sheardown, pastor. Meeting-house built, 1836. Pastors succeeding Elder Sheardown, P. Shedd, P. Colegrove, F. Donaldson, B. W. Capron, A. B. Chase, C. L. Bacon, W. F. Nixon, C. S. Van Allen, L. R. Reynolds, T. F. Edwards, S. Robson, C. P. Mott. Present pastor S. J. Lusk. Deacons : J. H. Nichols, F. Goundrey. Clerk : S. D. Smith. Trustees : S. Scott, W. H. Hurley, R. Goundrey.

THIRD HECTOR.—Constituted 1820. United with Seneca Association 1822, with 55 members. Seems never to have had a settled pastor. A feeble folk. J. Hatt, licentiate, was acting pastor 1829-33. Reported 23 members in 1835. Dropped from the records. A few of the members constituted an Old School church.

TIOGA.—The first church constituted in the territory now known as Tioga county was the New Bedford Baptist church, organized Feb. 20, 1796, with nine members, David Jayne being the first pastor. The church was afterward known as the Tioga and Barton church at Halsey Valley. Elder Jayne was the pastor for fourteen years. In 1830, this church, then known by the name of Tioga, was received as a member of the Seneca Association ; in 1833 it was dismissed to unite with the Steuben Association. Rev. D. Platt was then pastor. It reports in 1878 forty-four members.

WAVERLY.—Organized, June 24, 1824, at Ulster, Bradford Co., Pa., with 16 members. First pastor Thomas Beebee. It was called Athens and Ulster church, then Athens and Chemung, and in 1836, Factoryville under which name it belonged to the Seneca Association 1836-42, when it was dismissed to Chemung River. It reports 291 members, 229 S. S. Scholars. Value of property \$15,000. Pastor : B. G. Boardman. Supt. S. S., H. Hallett.

FIRST CHURCH IN VIRGIL.—Constituted 1808. Received, 1822, with 100 members ; dismissed, 1826, to Cortland Association. W. W. Powers, pastor, 1824-7.

VALLEY CHURCH VIRGIL.—Received 1823, with 23 members, David Robinson pastor. Dismissed, 1826, with 96 members, to Berkshire Association.

FIRST ELMIRA.—Received 1828, with 78 members. Reports 101 members in 1839. Pastors : P. D. Gillette, 1829-35, Aaron Jackson, 1835-40. Dismissed, 1840.

ELMIRA AND FAIRPORT.—Constituted and received 1840, with 27 members. P. D. Gillette, pastor 1841-2. Dismissed to Chemung River Association, 1842, with 1847 members.

BIG FLAT AND CATLIN.—Organized 1842, was received that year with 55 members, dismissed to Chemung River Association, 1842.

CATON.—Constituted 1832, was received, 1840, with 55 members. Pastors : S. Bullock, 1840 ; J. Woodworth, 1841-2. Dismissed, 1842.

EAST ROMULUS.—Constituted 1820, by a faction of the Romulus church, Pastor : John Caton, 1820-27. In 1822, 56 members. Disbanded 1828.

SOLDIERS OF THE SENECA ASSOCIATION.

It is always pleasant to bear testimony to the bravery of men who have risked their lives in defense of their country. As evidence of the patriotic spirit which animated the churches when the call came to fight for the Nation, I hoped to give the names of the brave men who enlisted in the last war for the Union from the several churches and congregations of the Association. The majority of the churches fail to furnish the needed statistics, four of them report as follows:

COVERT.—Oscar Burch, Wm. H. Cole, severely wounded at Gettysburg, July 3, 1863, again wounded in the Wilderness, May 6, 1864. Wm. H. Cheesman, severely wounded at Gettysburg, July 3, 1863. Richard C. Dimmick, twice wounded; George C. King, noble and brave, killed at Gettysburg, July 3, 1863. The above were all in the 126th Regiment N. Y. S. V. Chas. Hopkins, Hannibal Hopkins, D. Stewart Hopkins, Ass't Surgeon 111th N. Y. S. V., promoted to Surgeon 4th Del. V., died in the service. Edward Mason, Henry Mason, Alonzo W. Murphy, severely wounded, Maryland Heights; died in Covert, on furlough, Oct. 27, 1862. Stephen Ogden.

NORTH HECTOR.—John Bassett, 50th N. Y. Engineers, served 1864-5. Arlo P. Brown, 15th, N. Y. S. V., 1864-5. Ezra A. Chaffee, 161. N. Y. S. V. Died at Vicksburg, July, 1864. Firman W. Clawson, 148th N. Y. S. V., 1862, until close of war. Hibbard S. Clawson, 50th, N. Y., Engineers, 1864, until close of war. Riley Fletcher, 50th, N. Y., Engineers, 1861. Died at City Point, May 22, 1862. Henry Lamereaux, 103d, N. Y. S. V., 1862-5. Charles D. Van Vleet, 141, N. Y. S. V. Died at Nashville, April 13, 1864. John Van Vleet, 107th, N. Y. S. V. Died at Chattanooga, from wounds received at Resaca, June, 1864.

FARMER VILLAGE.—The following soldiers, with perhaps one exception, were members of the Sunday-School of the Farmer Village Baptist church. A * marks a member of the church. *Ansel P. Austin, 148th, Reg't. Geo. Bills, Heavy Artillery. John M. Chadwick, 126th, Reg't., Band Master, (First Lieut.) *Wm. Clark, 126th, wounded. *R. Beach Covert, (now M. D., Seneca Falls) 126th. *Edwin Covert, 75th Reg't., died in service. *Alfred Davis, connected with 126th. Eli Dunham, 50th Engineers; Henry Dunham, 50th Engineers; Ansel P. Ford, Mich. Reg't. *[Rev.] Louis J. Gross, drummer, 111th Reg't. Deland Hall, 111th. Harris Hall, 111th. *Eugene K. Holton, 126th, wounded at Gettysburg. *J. H. Lefler, 75th, wounded. *Eli Longstreet, 111th. *Isaac Miller, 111th, died in service. Anson Morehouse, 9th N. Y. Heavy Artillery. John Parker, 75th. *Frank Rappleye, 126th. Milton Rappleye, 75th. *Mortimer Rappleye, Serg't, Mich., Reg't., killed. Samuel Rappleye, 148th, deceased, 1879, never recovering from exposure in army. Ward Rappleye, 108th, killed. *John L. Ryno, Corp., 126th. *[Rev.] Winfield Scott, Chaplain, afterward Capt., 126th, twice severely wounded. Hudson Swick, 126th, severely wounded in front of Petersburg. Died from his wounds. *Arcelus

Smith, 75th, died in the service. *Bennett Treadwell, 126th. Sanford Tucker, 75th. *Sylvester Tucker, 111th, youthful but brave, killed in charge at Petersburg. *Frank Van Ortwick, 75th, wounded. *Sebring Van Ortwick, 75th. M. Vaughn, 126th, killed.

TRUMANSBURG.—Oliver C. Ayers, First Lieut., 39th, Iowa, U. S. V. Killed at Allatoona, when acting as aid to the commander, Gen. Corse. "His death was as glorious as his life had been true to the principles of honor and justice." R. Emmett Ayers, 21st N. Y. cavalry; died in the service, at Ft. Collins, Colorado, Dec. 18, 1865. John O. Aiken, 137th Reg't., wounded Dec. 20, 1864. Hiram Bloomer, 1st Serg't., 137th Reg't., wounded Oct. 29, 1863. Monmouth Chandler, 21st N. Y., cavalry; wounded at New Market, May 15, 1864. Philander S. Cronk, 100th Reg't.; died at Washington, July 11, 1865. Wm. Doxtader, 75th N. Y. S. V. James Easling, 137th Reg't., wounded, Nov. 27, 1863. Chas. H. Fish, 21st N. Y. cavalry. Norman R. Gifford, Orderly Serg't, Acting Lieut. 10th N. Y. cavalry. J. DeLoss Lewis, Surgeon 85th N. Y. S. V. Chas. Lyon, 21st N. Y., cavalry; wounded at Staunton. Died while a prisoner. David McCoy, 126th N. Y. S. V. Albert H. Pierson, Capt., Brevet Major, 137th N. Y. S. V. Charles Robinson, 137th N. Y. S. V. Wounded at Wauhatchie, Tenn., Oct. 28, 1863. Died Nov. 5, 1863, at Bridgeport, Ala. Dewitt Robinson. Henry Rudy, Jr., First Lieut., 137th N. Y. S. V. Wounded Oct. 29, 1863, and May 15, 1864. George Ser-rine, 137th N. Y. S. V.; killed at Gettysburg, July 3, 1863. S. Allen Sherwood, Corp. 21st N. Y. cavalry. Henry H. Slauson, First Lieut. 137th N. Y. S. V.; afterward Lieut. in cavalry. John H. Terry, Capt. 137th N. Y. S. V. Since State Senator in Missouri. Geo. W. Warne, Serg't. 21st N. Y., cavalry; wounded at New Town, Va., May 13, 1864. Hanford Warring, 109th N. Y. S. V.; died a prisoner. Eliphalet Weed, died in the service. Horace J. Woodworth, Second Lieut. Orrin Woodworth.

ADDITIONS.

Additional sketches: Horace J. Baldwin, Born, July 10, 1857; converted Jan., 1877; licensed at Watkins, July 6, 1879. Pastor at West Danby, 1879.

Barzilla King, pastor at Mecklenburg, 1824-6. Married Sally Thomas, sister of Elder Minor Thomas. He was the youngest of six brothers, sons of Barzilla King, Sr., and coming from Dutchess county, settled in Seneca Co., in 1796.

Hiram Bloomer, long an active member of the Ovid church, afterward an honored member at Trumansburg, died April 26, 1877. The following lists were not furnished in time for insertion in sketches of churches. Trustees of Ovid, (Scott's Corners) church: Geo. W. Dickerson, Augustus S. Parish, Theodore Dowers. Trustees of Watkins church: S. W. Sackett, E. O. Allen, P. Page, M. Skinner, L. H. Durland, N. Brown.



CONCLUSION.

The reader will no doubt remember that this is not an ideal history. The task was attempted by the writer because there seemed to be no one else who would undertake it. It has been a labor of love, yet long and wearisome. Many hundred letters and circulars have been sent out in search of statistics, the records of most of the churches have been studied from the beginning.

The statistics obtainable differ so widely in amount and in kind, that they could be measured by no common standard. The design has been to describe each church and each individual, as fully as space allowable and information obtainable would permit. The sketches note briefly the labors of pastors, licentiates, and associational evangelists concerning whom I could glean information; they are necessarily brief, but include many items of general interest. A special endeavor has been to preserve the early history of the Association; to speak well of the dead or to be silent; and to indulge sparingly in eulogy of the living, except when speaking of men advanced in years. The faces of many of the later members of the Association speak for them. All of the present pastors would have thus appeared had their photographs been furnished as requested. I have hoped so to present the history of our loved Seneca Association, that her sons may be led to emulate the noble deeds of their fathers, that thus each generation may surpass the one before it in lives of love and self-sacrifice.

For the few typographical errors which may be detected, the compositor is not responsible. They must be attributed to the occasional use of "turned" type, and to the fact that the proof was read at a distance from the press. Errors in dates and names may have occurred in copying statistics recorded by hundreds of writers. In comparing authorities, and even in the same record, we find numerous contradictions, conflicting dates, names spelled in various ways. Of the thirteen churches which organized the Association, it is doubtful if one retains the name by which it was known at first. Rev. Diedrich Willers, to whom reference is made on page 18, is pastor of a *German Reformed*, not Lutheran church.

Among those to whom I am indebted for aid in obtaining statistics are: Pastors, A. D. Abbott, Geo. Brown, A. D. Clark, L. J. Gross, A. C. Mallory, J. J. Phelps, W. N. Tower, G. E. Weeks, Dea. C. W. Burghardt, Dr. O. C. Comstock, Jr., Dea. W. N. Sage, of Rochester, Jas. Cormac, Esq., N. C. Miller, Esq., O. N. Worden, the historian, Mr. W. D. Bennett, Mr. D. H. Ayers, Mrs. Jos. Dunlap, Sr., Miss Ida Folwell, Mrs. Ellis Brooks, a grand-daughter of Elder Caton; Revd's. J. D. Cole, D. D., C. A. Votey, F. D. Fenner, E. Royce. Breth. J. P.

Rappleye, A. Miller, C. V. Covert, and Pierpont Bassette, of the Farmer Village church, have aided in recalling the early history of the Association.

Works consulted in the preparation of this volume : Hist. Bap. Mis'y Convention, by Peck and Lawton ; First Half Cent. Mad. Univ., 1872 ; Belden's Cayuga Ass'n.; Benedict's Hist. of the Baptists ; Hist. Seneca Co., Evarts Ensign and Evarts, 1876 ; Hist. Tioga, Chemung, Tompkins and Schuyler Counties, Evarts and Ensign, 1879 ; Delafield's Seneca Co.; The League of the Iroquois, L. H. Morgan, LL. D.; Schoolcraft's Iroquois ; Methodism in Ithaca, C. D. Burritt, 1852 ; Gen. Catalogue, R. T. S., 1876 ; Lives of Sheardown, Knapp, Stimson, Bennett, D. H. Gillette. Various histories of churches and Associations ; Files of minutes of forty-five New York Associations.

ADDENDA.

Unavoidable delay in publication enables us to report the proceedings of the Association for 1879 :

The fifty-eighth session of the Association was held at Trumansburg, Sept. 30th and Oct. 1st, 1879. Rev. A. D. Abbott preached the introductory sermon from Luke 14: 25-33. Rev. Louis J. Gross, of Romulus, was Moderator, Rev. G. E. Weeks, of Watkins, and J. C. Westervelt, of Ithaca, Clerks.

Benevolent organizations were represented by able advocates in Rev. Dr. C. P. Sheldon, of Troy, for Home Missions; Rev. Geo. H. Brigham, of Syracuse, for Foreign Missions ; Rev. C. W. Brooks, of Watkins for the State Convention, Rev. Frank Remington, of Buffalo, for the Publication Society; Rev. G. H. Elgin, of Rochester, for ministerial education.

Mrs. A. C. Mallory read an interesting address before the Woman's Missionary Society ; Mrs. Andrew Miller presiding. J. Milton Lovell was ordained as a deacon of the church in Trumansburg, Rev'ds. J. J. Phelps, F. H. Gates, W. N. Tower, G. H. Brigham, and Deas. M. T. Coburn, W. W. Boorum and J. C. Sackett taking part in the services. Rev. Frank Remington preached from John, 16: 8. On Wednesday morning after a business session, the Association enjoyed a season of conference, in which Breth. J. P. Rappleye, Allen Pease, Mrs. Mary Treman and others participated. The committee on obituaries made special reference to the death of the lamented and honored Dr. N. W. Folwell, of Romulus.

The Association gave this history its official endorsement, and recommended it to the churches by resolution. Rev. W. N. Tower preached the closing sermon from Phil. 3: 10, and after appropriate remarks by the Moderator, the Association adjourned to meet next year at North Hector, Rev. L. J. Gross, or Rev. A. C. Mallory to preach the opening sermon.

ASSOCIATIONAL MEETINGS.

YEAR.	PLACE.	PREACHER.	TEXT.	MODERATOR.
1821	Covert,	O. C. Comstock,	Acts 16 ; 31,	O. C. Comstock,
1822	Farmerville,	Chester Coburn,	1st Cor. 6 ; 20,	C. Coburn,
1823	Farmerville,	O. C. Comstock,	Deut. 6 ; 4,	O. C. Comstock,
1824	Farmerville,	E. Hodge,	John, 3 ; 1,	O. C. Comstock,
1825	Covert,	D. Robinson,	1st John, 3 ; 2,	O. C. Comstock,
1826	Trumansburg,	John Sears,	Ps. 102 ; 16,	John Caton,
1827	Romulus,	J. C. Holt,	Isa. 9 ; 7,	A. Abbott,
1828	Covert,	J. Sears,	Ps. 126 ; 6,	J. Sears,
1829	Trumansburg,	Aaron Abbott,	Matt. 16 ; 18,	P. D. Gillette,
1830	Ithaca,	U. B. Miller,	2d Peter, 3 ; 14,	P. D. Gillette,
1831	Ovid,	J. Sears,	John 4 ; 24,	P. D. Gillette,
1832	Elmira,	P. D. Gillette,	Isa. 65 ; 1,	A. Abbott,
1833	Lodi,	U. B. Miller,	John 3 ; 16,	P. D. Gillette,
1834	Farmerville,	P. D. Gillette,	Eph. 4 ; 23,	U. B. Miller,
1835	Covert,	C. G. Carpenter,	John 10 ; 37,	T. S. Sheardown,
1836	Elmira,	P. Shedd,	1st Cor. 10 ; 31,	C. G. Carpenter,
1837	Mecklenburg,	A. Jackson,	Isa. 52 ; 7,	C. G. Carpenter,
1838	Romulus,	T. S. Sheardown,	1st Cor. 15 ; 25,	S. S. Parr,
1839	Bennettville,	D. Robinson,	John 18 ; 33,	W. E. Locke,
1840	Trumansburg,	W. E. Locke,	1st Tim. 3 ; 15,	C. G. Carpenter,
1841	Ithaca,	J. F. Bliss,	Isa. 24 ; 5,	C. G. Carpenter,
*1841	Lodi,	C. Deland,	Psa. 67 ; 1, 3,	J. D. Cole,
1842	Elmira,	J. D. Cole,	Mark 16 ; 15,	C. Deland,
*1842	Enfield,	A. B. Earle,	Psa. 145 ; 11,	H. B. Fuller,
1843	Ovid,	H. B. Fuller,	Psa. 72 ; 16,	W. E. Locke,
*1843	Trumansburg,	Howel Smith,	Isa. 33 ; 6,	David Wright,
1844	Reading,	P. Colegrove,	Rev. 5 ; 5,	D. W. Litchfield,
*1844	Covert,	A. Jackson,	Phil. 3 ; 16,	H. Smith,
1845	Enfield,	T. S. Sheardown,	1st Cor. 4 ; 2,	T. S. Sheardown,
*1845	Newfield,	T. S. Sheardown,	Hosea 14 ; 1,	A. Jackson,
1846	Farmerville,	C. Wardner,	John 15 ; 9,	H. Smith,
1847	Mecklenburg,	J. H. Morrison,	2d Tim. 2 ; 3,	Wm. Cormac,
1848	Trumansburg,	H. West,	1st Cor. 3 ; 2, 3,	H. West,
1849	Lodi,	D. Taylor,	Matt. 24 ; 45, 46,	T. S. Sheardown,
1850	Covert,	C. L. Bacon,	Psa. 85 ; 6,	Wm. Cormac,
1851	Romulus,	I. Fargo, Jr.,	Rev. 8 ; 3, 5,	C. Wardner,
1852	Ovid,	J. Easterbrooks,	Luke 24 ; 49,	C. L. Bacon,
1853	Ithaca,	O. W. Gibbs,	Jude 20 ; 21,	O. W. Gibbs,
1854	Mecklenburg,	J. M. Harris,	Matt. 23 ; 8,	J. M. Harris,
1855	Farmerville,	J. W. Wiggins,	Matt. 5 ; 16,	J. W. Wiggins,
1856	Watkins,	C. A. Votey,	Gal. 6 ; 14,	E. Marshall,
1857	Trumansburg,	B. C. Townsend,	2d Cor. 3 ; 18,	H. West,
1858	Bennettsburg,	C. L. Bacon,	2d Peter 1 ; 16,	C. L. Bacon,
1859	Covert,	E. Marshall,	Luke 10 ; 20,	C. A. Votey,
1860	Lodi,	H. West,	Sol. Song, 2 ; 10, 11,	D. Corey,
1861	Romulus,	F. Dusenberry,	Isa. 35 ; 8, 9,	F. Dusenberry,
1862	Ovid,	S. V. Marsh,	Heb. 11 ; 13,	S. V. Marsh,
1863	Mecklenburg,	D. Corey,	Ps. 46 ; 5,	J. B. Smith,
1864	Ithaca,	M. W. Homes,	Ps. 85 ; 6,	M. W. Homes,
1865	Farmerville,	J. B. Smith,	Rev. 5 ; 5, 6,	H. S. Card,
1866	Trumansburg,	J. N. Folwell,	2d Cor. 5 ; 14,	F. D. Fenner,
1867	Waterloo,	Wm. Sharpe,	1st John, 1 ; 5,	Wm. Sharpe,
1868	Lodi,	J. N. Folwell,	1st Peter, 2 ; 22, 23,	M. M. Everts,
1869	Enfield,	J. B. Smith,	Heb. 11 ; 13,	D. D. Owen,
1870	Covert,	D. D. Owen,	John 3 ; 3,	G. A. Starkweather,
1871	Bennettsburg,	G. A. Starkweather,	2d Pet. 1 ; 1,	C. J. Shrimpton,
1872	Mecklenburg,	A. B. Chase,	John 19 ; 25,	C. W. Brooks,
1873	Romulus,	C. Wardner,	Isa. 33 ; 20, 21,	A. B. Chase,
1874	Watkins,	C. W. Brooks,	Acts 1 ; 8,	C. Wardner,
1875	Ovid,	F. D. Fenner,	2d Kings 13 ; 19,	Lewis Halsey,
1876	Caroline,	T. G. Wright,	Acts 17 ; 6,	F. D. Fenner,
1877	Farmer Village,	Lewis Halsey,	Mark 13 ; 34,	A. D. Abbott,
1878	Ithaca,	A. D. Abbott,	Luke 14 ; 25, 33,	Louis J. Gross,
1879	Trumansburg,			

* Semi-annual Meetings.

ASSOCIATIONAL MEETINGS.

[W. C. Writer of Circular letter. C. No. of churches. B. No. baptised. T. Total of members.]

YEAR.	CLERK.	W. C.	COR SEC'Y	TREASURER.	C	B	T
1821	J. Rappleye,	O. C. Comstock,	Peter Rappleye, . . . . .	..	13	51	883
1822	Lewis Porter,	C. Coburn,	do . . . . .	..	15	25	973
1823	C. Coburn,	O. C. Comstock,	do . . . . .	..	16	20	872
1824	Aaron Abbott,	E. Hodge,	A Abbott,	Lewis Porter,	16	18	880
1825	Aaron Abbott,	O. C. Comstock,	A Abbott,	do	15	17	916
1826	J. Sears,	J. C. Holt,	J C Holt,	do	15	85	1036
1827	J. Fish,	Let, Mad. As'n.	J Sears,	do	17	37	1010
1828	S. Smalley,	Jno. Sears,	do	do	16	36	941
1829	U. B. Miller,	U. B. Miller,	do	do	20	206	1411
1830	N. N. Whiting,	P. D. Gillette,	A Abbott,	do	19	302	1773
1831	A. Abbott,	N. N. Whiting,	do	do	20	166	1942
1832	Jno. Sears,	J. R. Burdick,	do	do	20	193	2060
1833	E. Hodge,	No Circular,	Jas McLallen,	do	20	137	2054
1834	C. G. Carpenter,	A. Cauldwell,	do	do	20	202	2133
1835	C. G. Carpenter,	C. G. Carpenter,	do	do	21	79	2129
1836	P. Shedd,	H C Vogel,	do	do	20	113	1989
1837	W. G. Wisner,	C G Carpenter,	do	do	21	285	1996
1838	Wm. E. Locke,	No Circular,	do	do	20	483	2374
1839	B. R. Swick,	W E Locke,	do	do	22	160	2406
1840	B. R. Swick,	D Robinson,	do	do	20	358	2616
*1841	B. R. Swick,	do	do	do . . . . .	..	..	..
1842	Wm. E. Locke,	H B Fuller,	do	do	14	..	2621
1843	L. Ransted,	do	do	do . . . . .	..	..	..
*1844	Howel Smith,	P Goo,	do	E Kimball,	15	234	2050
*1843	J. D. Cole,	do	do	L Porter, . . . . .	..	..	..
1844	Jas. McLallen,	No Circular,	do	do	15	132	2035
*1844	H. Smith,	do	do	do . . . . .	..	..	..
1845	D. W. Litchfield,	do	do	do	15	39	1943
*1845	D. W. Litchfield,	do	do	Jas McLallen, . . . . .	..	..	..
1846	H. West,	do	do	do	15	70	2130
1847	J. H. Morrison,	do	do	do	16	32	1815
1848	J. H. Morrison,	do	do	do	16	83	1795
1849	C. D. Crocker,	do	do	do	16	93	1762
1850	Wm. Cormac,	do	do	do	17	24	1780
1851	H. West,	D Taylor,	do	do	16	167	1820
1852	I. Fargo, Jr.,	C L Bacon,	do	do	16	140	1931
1853	G. Johnson,	W Wilkins,	do	do	16	321	2087
1854	J. M. Harris,	Let Can. As'n,	do	do	16	65	1958
1855	C. A. Votey,	No Letter,	C L Bacon,	do	16	31	1850
1856	C. A. Votey,	C L Bacon,	Jas McLallen,	N W Folwell,	15	79	1859
1857	C. A. Votey,	J M Harris,	do	do	15	47	1835
1858	C. A. Votey,	C A Votey,	do	do	15	112	1865
1859	C. A. Votey,	O W Gibbs,	do	do	16	362	2196
1860	M. W. Homes,	C L Bacon,	do	do	16	159	2275
1861	C. A. Votey,	S V Marsh,	do	do	15	26	2249
1862	S. V. Marsh,	E Marshall,	do	do	15	135	2290
1863	C. A. Votey,	J Serrine,	do	do	15	84	2321
1864	D. Corey,	J B Smith,	do	do	15	39	2205
1865	D. Corey,	L Ransted,	do	do	15	13	1957
1866	M. Gibson,	F D Fenner,	do	do	16	174	2140
1867	J. N. Folwell,	J N Folwell,	do	do	16	225	2255
1868	D. Corey,	D Corey,	C W Burghardt,	do	16	30	2133
1869	S. V. Marsh,	No Circular,	do	do	16	121	2187
1870	C. J. Shrimpton,	No Circular,	do	do	15	95	2128
1871	C. W. Burghardt,	C B Parsons,	do	S W Sackett,	14	80	1160
1872	J. S. Miller,	No Circular,	do	do	14	40	2143
1873	C. V. D. Cornell,	W M Robinson,	do	do	15	71	2205
1874	W. Sharpe,	No Circular,	do	do	15	36	2149
1875	L. Halsey,	do	do	do	15	70	2192
1876	T. G. Wright,	do	do	do	15	68	2214
1877	H. F. Titus,	do	do	J C Sackett,	10	71	2131
1878	J. J. Phelps,	do	do	do	16	49	2109
1879	G. E. Weeks,	do	do	do	16	90	2162

STATISTICS OF THE CHURCHES.

1821—1880.

[Abbreviations : Y., Year of Minutes ; B., Baptized ; L., Received by Letter ; R., Restored ; D., Dismissed ; E., Excluded ; Dd., Died ; T., Total.]

BENNETTSBURG.									COVERT.								
Y	PASTOR	B	L	R	D	E	Dd	T	PASTOR	B	L	R	D	E	Dd	T	
1822																	
1823										6	10		1	17	4	1	
1824									Aaron Abbott,	1	4		3	4	2	119	
1825	Jas. Reynolds,	1	2		1			83	do	1	2		4	7	1	116	
1826	do	1	6		1			89	do	1			4	2		116	
1827	do	7	6				3	95	do	4	3		1	2		116	
1828	do	1	1		6		4	81	J. C. Holt,	5	1		8	1	1	112	
1829	do	2			1			82	do	1	2		5	2		108	
1830	do	29	3			1		109	Richard Woolsey,	19	2		1	16	1	112	
1831	do	8	2		1		1	115	do	84	3		6			199	
1832	do	3			4	3		116	do	1	2		3	3	1	173	
1833	do	7	3		1	13		113	do	10	3		11	1	3	173	
1834	do dec'd,	13	4		1	10	2	117	do	6	1		24	2	2	152	
1835	B. R. Swick,	6	1		1	11	1	110	do	1	1		7	3		145	
1836	do	4	8		14	4		102	do	2	4		1	6	4	139	
1837	do	1	2		10	7	1	87	B. Clay,	2	1		3	1		138	
1838	do	37	13		10	3		102	A. Wadhams,	7	1		15	5	4	99	
1839	R. G. Lewis,	11	5		4	2	2	100	do	31	3		2	11	2	124	
1840	H. J. Hall,	3	3		9	4	1	89	do	6			7	1	1	121	
1841	T. S. Sheardown,	17	7		7	5		100	do	41	9		1	2		170	
1842	B. Warren,	9			3	9	2	95	C. Bateman,	2	6		1	9	3	167	
1843	do	21	14		5	1	1	123	D. W. Litchfield,	31	5		1	3	2	175	
1844	do	3	3		18	2	2	99	do	43	2		1	12	3	225	
1845	J. B. Rogers,	3	6		4	3	2	96	do	26			7	2	1	241	
1846	J. H. Morrison,	4	6		1	12	4	90	do	4			21	7		217	
1847	do	1	1		5	3		88	C. Wardner,	3			15	1	1	203	
1848	do	9			6	2	2	87	do	2			6	3	1	193	
1849	T. R. Clark,	2			5	8	1	75	do	29	7		4	1	3	225	
1850	do	1	1				1	76	do	1	6		8	2	2	220	
1851	O. W. Gibbs,	5	1		5	2		75	do	4			4	8	4	204	
1852	do	3			1	1	2	74	do	3	5		5	2		205	
1853	do	10	3		1	2	4	84	do	61	3		3	17		200	
1854	do	7			4			88	E. Marshall,	6	1		9	1		197	
1855	do	16	4		4			103	do	1			5	3		189	
1856	do	2	1		6			101	do	1	1		5	1		185	
1857	do	1	1		3	5	2	93	do	13	2		2			198	
1858	do	20	3		2	2		112	do	2	2		3	1	3	199	
1859	do				16	4	1	92	do	1	1		8	1		191	
1860	Wm. Dunbar,	2	4		2	4		92	do	41	1		1	3	4	227	
1861	do	10	2		4	2		98	do	1	2		5	2	1	222	
1862	Wm. Sharp,	3			3			96	do	1			1			221	
1863	do	3	2		2	1	4	94	S. V. Marsh,	1	5		3	5		219	
1864	do				1	7	1	84	do	13	3		3	27	3	200	
1865	do	1			3	1		80	do	2			3	2	1	196	
1866	do	9	5		1		2	92	do	15	1		4			206	
1867	do	1	1		6			90	Wm. Rees,	3			6	1	1	197	
1868	do	1	1		4		1	88	do	14	3		4			212	
1869	do	50	7		5	4	4	136	do	3				2		210	
1870	do	19	3		4	2	1	151	do				4	2		204	
1871	do	1	1		2	5	3	148	No Pastor.	2			3	4		199	
1872	do	1	1		5	1	1	142	Geo. Hopkins,	4						203	
1873	T. F. Smith,	2			4	2	2	137	do							203	
1874	do	8						143	do	15	1		5	1	1	189	
1875	do	2					2	143	No Pastor,				4			184	
1876	F. Purvis,	2			5	2		140	A. C. Mallory,	2			4	1		181	
1877	do	19	2			1	1	161	do	3	3		5	2	2	172	
1878	A. D. Clark,	2			2		3	157	do	8	3		5	1		177	
1879	do	15	2		2			176	do	3			4	1		175	

SENECA BAPTIST ASSOCIATION.

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ENFIELD.									FARMER VILLAGE.								
Y	PASTOR	B	L	R	D	E	Dd	T	PASTOR	B	L	R	D	E	Dd	T	
1822								35	John Lewis,	29	6		5	1	1	102	
1823	J. Bloomer,		3		2		1	30	do		3	1	3	3		100	
1824	do	1	9		7	3	2	34	do		1		14			87	
1825		1	2				1	36	Edward Hodge,				3	5	2	77	
1826								34	do		1		4	2		72	
1827				2	2	2	1	32	S. W. Ford,		1		1	2		70	
1828	J. P. Woodworth,		11		2	2	1	32	do							70	
1829	do	2	13		1	6	1	47	do								
1830	do		1	8		1	3	53	do							30	
1831	do		8	3		2		62	do	8						40	
1832	do		8	2	1		3	70	N. N. Whiting,				1	3		35	
1833	do			3		3		73	H. B. Dodge,	23	1	2	1		1	60	
1834	do		1	5		5	1	78	U. B. Miller,	14	2	1			1	76	
1835	do	6	11		6	1	2	92	do		7	7	1			86	
1836	J. F. Stark,		2		2	4	8	79	B. S. Clay,		8	1	4	1		100	
1837	do		2		7	15		44	R. Woolsey,		3		8	4	1	94	
1838	No Pastor.	2	4		4			43	do	16	7	2	6	4	1	110	
1839	do		1		5	1		38	do		6	6	1	3	2	117	
1840	J. Leach,	2			4	1		35	do			4		1	4	80	
1841	No Pastor.		3		3		1	34	P. Goo,	30		4	5			100	
1842	J. J. Fuller,		4		3	1	1	48	do		9		9		2	109	
1843	A. Lawton,	13	13	4	6		1	71	do		4	1	6	2		106	
1844	do	2	2		3		1	71	do		6	6	3	6		103	
1845	J. F. Stark,		7	1	8	1	1	70	A. J. Ellis,		5	2	5	1		104	
1846	do	1	2		10	2	2	58	W. McCarthy,		4	1	2			107	
1847	C. Nelson,		2		4	1	2	53	do	7	4	1	2			114	
1848	do	2	2					55	do		2					114	
1849	do	2	4		7		1	51	do	12	11	1	1		3	134	
1850	do		2		2		1	50	do			1	5			130	
1851	John Gray,				4		1	41	do		1				2	129	
1852	S. S. Tucker,		5		3		1	42	J. W. Wiggins,		1	3		5	1	127	
1853	W. Everett,		3		8		2	35	do	77	13	2	12			187	
1854	No Report.								do	10	7		18	3	3	163	
1855	Wm. Everett,				4				do		1	2	3	1		162	
1856	do		1				1	32	do		7		5	1		163	
1857	No Pastor.	2			4	6		27	do		4		7		3	157	
1858	do		1		4			24	E Weaver,	2			7		2	151	
1859	M. E. Arkills,	2	3	2	1			30	do	63	4		8	20		189	
1860	do	8	2				1	39	J. B. Smith,		5		5	1		188	
1861	do							38	do		6		2	1		194	
1862	do				3			35	do	11	4		7		2	200	
1863	No Report.					2		30	do	15	6		6		5	212	
1864	do					1		32	do		3	3	2		3	213	
1865	do								do		1	2		3	2	196	
1866	D. C. Marshall,							27	M. Gibson,		1	5	6	16	1	193	
1867	do	17	3		2			46	M. W. Homes,		4		12			185	
1868	do		5		5			45	do		8		2	2		189	
1869	do							44	do	50	2		6		6	233	
1870	S. A. Beman,		2		3			46	C. B. Parsons,		6		16	3	5	211	
1871	No Pastor.				1		2	41	do	8			6		3	211	
1872	E. Perry,	11	1		2	1	1	52	do		2	2	6		3	206	
1873	do	12	5		1		2	64	do				2			138	
1874	F. Dusenberry,		4			1		67	Lewis Halsey,		1	9	3	4		2	145
1875	do		2			1	1	67	do		1	4	2	3	2	147	
1876	do		2		1	1	1	60	do		6	2		4	3	148	
1877	A. D. Abbott,		4		3	3		58	do		6	7	3		3	155	
1878	do		5	5				68	do		1	2			3	154	
1879			1		3			75	do	10	2		2		2	163	

ITHACA.										NORTH HECTOR.									
Y	PASTOR	B	L	R	D	E	Dd	T		PASTOR	B	L	R	D	E	Dd	T		
1826										John Lewis,									50
1827										Jacob Fisk,									71
1828	John Sears,	7	8		2	2	3	115		do	7	5				2			48
1829	do	6	4		4	1	1	119		U. B. Miller,	11	3	1	5	4	1			53
1830	N. N. Whiting,	1			3	2	1	114		do	15	6		4					70
1831	do	46	7	1	8			157		do	10		2	2	4				76
1832	J. R. Burdick,	6	9	1	12			161		do	5	4		7	2	1			75
1833	C. Philleo,	2	8		14	3		158		do	1	4		5	2				73
1834	No Pastor.	2	8		11	4		153		Chas. DeLand,	5	5		4	4	1			68
1835	C. G. Carpenter,	121	15	1	40	3	2	237		do	5	6		4	1	1			74
1836	do	1	16		12	10	2	230		do	1	6		5	5				71
1837	do	1	2		8	1	2	222		do	1	1		11	3	1			58
1838	S. S. Parr;	3	10		43	4	3	185		do	51	11	1	5	1	3			114
1839	do	68	10		7	18	1	237		do	17	6	1	7	3				125
1840	D. Bellamy,	15	13		15	7	5	225		do	7	1		7	6				120
1841	J. D. Cole,	71	24		22	11	4	283		do	3	1	1	3		3			118
1842	do	2	13		2	13	3	2	258	do	21		2	7	4	3			127
1843	H. L. Grose,	18	7		6	22	4	1	199	do	30	11	1	3	2	1			163
1844	A. Jackson,		10		7	11			173	do	11	1	1	4	5	2			165
1845	do	2	15		19	2	3		166	do		8		8					149
1846	do	41	8		2	14	1	2	200	do		1		8	2				140
1847	do	4	16		30	5	2		183	Wm. Cormac,	4		3		1	2			147
1848	do	12	5		1	19	3		157	B. Warren,	5	1		6	3				143
1849	F. Glanville,	1	7		2	10		1	178	do	2	1		3	10	1			108
1850	W. Cormac,	1	4		10	1	4		209	L. Wade,				9	1				99
1851	do	52	28		7	3	1		250	I. Easterbrooks,				5	6	2			91
1852	do		8		11				244	do				3	3				85
1853	J. M. Harris,	39	24		2	14			294	do	37	3	1						118
1854	do	10	7		18	3	3		246	No Pastor.				5	2				114
1855	do	9	12		7	3	3		254	J. Grant,	1	3		3		1			114
1856	do	2	15		10	6	3		252	P. Griffis,	4		1	2	2	3			112
1857	do	19	16		1	10	2		274	do	8	4		1	2	1			120
1858	do	52	10		11		1		328	No Pastor.	1			6	6	1			106
1859	do	27	7		7	1	2		352	S. V. Marsh,	10	4	1	3					118
1860	do	5	4		17	1	5		338	dd	34	5	5	5	1	2			154
1861	do		6		5	2	2		335	do	1	3							154
1862	do	1	13		7				340	do	30		4	7	3	1			177
1863	do	41	15		2	6	2		338	J. Halliday,			3		6	2	1		171
1864	do	6	6				7	9	371	do				13	4	4			143
1865	J. N. Folwell,	1	6		13	1			227	H. S. Card,				7	1	3			134
1866	do	23	10		2	22	6	1	260	do	1		1	2	2	2			133
1867	do	32	7		2	10	2	1	299	do						1	3		129
1868	do		9		14	1	6		287	do	12	4	1	8	4	1			133
1869	S. H. Adams,	4	5		1	10	1	2	285	D. Corey,	12	7							150
1870	C. J. Shrimpton,	4	13		2	4	3	5	293	do	12	4		1	1	2			182
1871	do	2	15		40		5		266	do	4	1		1	1	3			182
1872	do	17	25		1	13	44	2	244	No Pastor.	2	2		4	6	2			172
1873	do	2	7		2	3	2		246	C. Wardner,	1	2		1	2	2			170
1874	C. A. Harris,		5			11	2		238	do				5					165
1875	do	37	26		8	3	2	3	301	do	7	1		3	8				150
1876	H. F. Titus,	15	9		7		5		311	do	1			4	1	2			152
1877	do	10	20		17	28	10		278	W. N. Tower,	14	13		5	10	2			163
1878	do	9	14		2	13	3		283	do	2	7		1	6	2			163
1879	do	3	8		8	14	2		268	do	1	8	1	3	3	3			162

MECKLENBURG.										NEWFIELD.									
Y	PASTOR	B	L	R	D	E	Dd	T		PASTOR	B	L	R	D	E	Dd	T		
1822				1			3	1	90										49
1823	Jon. Sturdevant,	4	3	3	3				97		2	1		3	2				47
1824	Brazilla King,	1	1		4	3	2		89		2	1		4					44
1825	do					3			83		1	6	1	1	2				48
1826	do dec'd.	3			1	3			82		3	3	1	5	6	1			40
1827									82		3	1		1	1				35
1828		10	7	3	12	5	4		81		3	1		1	1				38
1829	Seth Smalley,	1			2				80										38
1830	S. Wise,	6	3	3	3	1	1		87		15	6							35
1831	do	2	7		10	2			84		5	1	1		2				40
1832	John Sears,	10	4	1	11		1		88		1								41
1833	do	6	12		8	3			92		5								45
1834		8	6		6		1		93	Asa Cauldwell,	3	5							47
1835		2			12				82		4	2		5					63
1836	J. Briggs,	7	15	1	5	1	2		90	Allen R. Beach,	1		1	12					46
1837	E. Kimball,	2	7		6				91	do									52
1838					13	2	1		80			3		4					35
1839	B. R. Swick,	76	24		7				173		1			1	4	1			28
1840	do	29	16		1	4	1	2	211	J. Leach,	10	14							51
1841	do	34	8		8				239	do	1			5	2				42
1842	J. Sears,		6		15		1	5	168	No Pastor.	7	4		3	2				40
1843	P. Shed,	18	10		16	9	3		180	John Sears,	13	5	1	4					70
1844	do	21	6		6	1	1		198	do		7		3	2				60
1845	H. West,	1	6		12	4			189	F. Dusenberry,	2	2		4	5				52
1846	do		4		11	4	5		173	do	2	2		4	3				43
1847	do		5		1	4	2		183	E. Kimball,	1	1		7					42
1848	do	20			5	2	2		196	do				1	4				40
1849	do		3		7	5	3		174	D. W. Root,				3					34
1850	do				7		4		163			6		4	1				30
1851	do	56	6		8		2		215	A. Wade, Jr.,	2	2	2	4					32
1852	W. Wilkins,		7		3	3			216	do	52	3	1	3					55
1853	do	1	3		3				211	J. Gray,				6		5			49
1854	B. C. Townsend,	3	6		9	2	1		208	do	18	6		2					93
1855	do	1	1		15	7	4		155	do		3				1			80
1856	No Pastor.				5	1			148	do	11	1			3				82
1857	D. T. Lockwood,		5		9		1		137	F. Dusenberry,		4	1	7		2			97
1858	do	7	3		10		4		130	do	11	4		4	13				93
1859	D. Corey,	28	12		1	2	2		159	do	7	5		5					95
1860	do	33	1		5	2	2		186	do	18	5		5	1				13
1861	do	2	1		2		1		186	A. B. Woodworth,		5		6					80
1862	do	7	5		1	2			196	do		5		2	17				60
1863	do		3		4	3	8		184	do		6		4					62
1864	do	12	3		4		6		189	do	4	6		6		2			53
1865	D. C. Marshall,	1	1		3				188	A. Mintonye,		2		5	2				44
1866	do		6		7		2		184				1	5					32
1867	do	49	9		2	2	2		209	M. M. Evarts,		2		4					30
1868	P. D. Root,	2	2		3	2			235	No Report.									
1869	H. E. Ford,				6	3	3		175	D. C. Marshall,	1	1	3						
1870	do		1		1		3		171	No Report.									
1871		1	1		1				193					2					27
1872	A. B. Chase,		3				3		190	No Report.									
1873	do	6	1		4		5		188	Wm. Sharpe,	7	7	2						41
1874	do		5		1	4	2		187	do	3	3	2	1		2			45
1875	A. D. Abbott,		2		8				177	do									47
1876	do	7	3		1				189	do	1	2							48
1877	No Pastor.		1		10		4		177	Taylor Crum,				2	5	3			43
1878	N. C. Brundage,		3		3	32	3		142	No Pastor.		2		5					29
1879	do	5	1		1		1		145	C. P. Melleney,		1		2					28

ROMULUS.									TRUMANSBURG.									
Y	PASTOR	B	L	R	D	E	Dd	T	PASTOR	B	L	R	D	E	Dd	T		
1822								50	O C Comstock,							81		
1823	John Cooper,	3	2		1			54	do				3	2		88		
1824					4			58	do							92		
1825		1	3		1			56	do							92		
1826	J. C. Holt,	2	4		2	3		46	do						1	99		
1827		9	6		3		2	56	do						5	108		
1828	W W Brown,	1	1		6			45	Aaron Abbott,		3	6		10	1	106		
1829	do	1	8		1		2	51	do		5	8		3	2	112		
1830	do		4	3				55	do		61	34		3	3	196		
1831	do	47	8		2			103	do		92	11		1	16	282		
1832		27	8		3		2	133	do		15	16		17	3	299		
1833		9	3		5			136	do		43	10		15	3	332		
1834	Nathaniel Otis,	3	3		4			132	No Pastor,		11	1	38		7	297		
1835	do		1		11	3		113	Thos. Dowling		19	13		1	15	311		
1836	do		3	3		2	4	109	P Shedd,		9	1	30		7	284		
1837	do		3		4	2		104	do			2	2		8	220		
1838	C G Carpenter,	78	8		15		1	173	do		17	15		15	9	222		
1839	do		7		7	3	4	166	W E Locke,		95	10		14	3	330		
1840	do		2	4		5	2	157	do		3	1		17	5	313		
1841			2	1		4		155	do		52	4		25		355		
1842			3		12	1		145	do		13	4		20	1	347		
1843	D Wright,	23	4		14		3	153	Howel Smith,		23	13		1	15	5	353	
1844	do		6		15	3		137	do		30	6		3	16	4	375	
1845	do		2	5		8	3	139	do		5	8		5		4	367	
1846	do		3		6	2	3	123	do			7		10	2	4	349	
1847	O Sperry,		4		7		3	115	do		1	3		10	2	6	283	
1848	do		3		6		2	113	Wm Cormac,			6		17	1	4	267	
1849	I Fargo, Jr,	7	2		10		2	107	do		37	6		9		4	298	
1850	do		1	3		1	1	109	C L Bacon,		1	4		10	1	4	289	
1851	do		3	6		1	2	116	do		51	9		6	2	8	333	
1852	do	73	3		2	6		187	do		9	4		6	2	4	339	
1853	do	8	1		9		2	178	do		45	12		8	1	5	384	
1854	do			7			3	171	do				11		4	4	365	
1855	J S Webber,	1	2		9		4	162	do		7	2		2		5	362	
1856	do		1		6	5		154	do		53	4		2	7	2	406	
1857	do		2	2		4		143	do		2	2		5	1	2	399	
1858	P Irving,	3	4		6	2		142	do		9	3		17	2	2	390	
1859	do	48	5		1	1	5	189	do		55	7		7	4	3	446	
1860	M W Homes,		3		2		3	174	do		4	8		5	1	6	449	
1861	do				8		2	173	do		6	9		10		3	451	
1862	do	31	2		4		1	199	do			3		7	3	4	441	
1863	do				14			187	do		24	5		3	2	7	458	
1864	do		1	4		5		185	I Child,			7		15	13		427	
1865	do			1	2	4		176	do		2	4		16	6		346	
1866	do	47		1	7		4	212	D Corey,		11	8		14	1	1	354	
1867	D D Owen,	1	5		12	5		182	do		104	21		1	14	8	453	
1868	do		4		11	2		171	do		4	6		18	6	3	436	
1869	do				4		2	165	G A Starkweather,		4	4		1	17		4	420
1870	do				7	25		136	do		16	3		10		3	402	
1871	do	10			5		2	139	do		6	10		1	8		209	
1872	No Pastor,				2		3	134	do			2		5		3	493	
1873	G T McNair,	2	5			1	2	138	do		12			5		8	402	
1874	do		1	1	3		3	134	E S Gallup,		4			12	2	5	387	
1875	Louis J Gross,		1		5	3	3	123	do		3	4		2	3	5	386	
1876	do	6	1		1		1	128	No Pastor,		1			4	1	7	376	
1877	do		7			5		130	J J Phelps,			2		3	8	7	287	
1878	do	6	2				1	137	do		5	5		4		5	288	
1879	do		1				1	134	do		44	9		4		4	337	

OVID---SCOTT'S CORNERS.

Y	PASTOR	B	L	R	D	E	Dd	T
1828	Edward Hodge,							
1829	do	3	2		2			
1830	do	4	0					
1831	do	3	5		2	I		
1832	do	10	2		2			
1833	do	10	2		3			
1834	do	3	3		3		I	
1835	do	6	8		4		2	
1836	W G Wisner,	4	2		1		I	
1837	do	7	1		6		I	
1838	do	39	4		17			
1839	do	6	2		7			
1840	do	6			11	I	2	
1841	L Ransted,	33	6		6	I		
1842	H B Fuller,	4	8		7		I	
1843	do	12	6		6	I	I	
1844	B Warren,	4			8		I	
1845	do	3	8		12	6	2	
1846	do	17	8		7			
1847	J Ketchum,	3			6	2	2	
1848	D Taylor,	1	3		5	2	5	
1849	do	1	6		18	1	I	
1850	do		2		3	2	I	
1851	do	3			3	2		
1852	do	2	5		2	2	I	
1853	O Montague,	15	4		8			
1854	do	24			8		4	
1855	C A Votey,	1	2		3	3	I	
1856	do	5			5	2		
1857	do	1			4	I	I	
1858	do	5	5		I	3	3	
1859	do	48	1		20			
1860	do		2		2	3	I	
1861	do				9	I	3	
1862	do	20	4		4			
1863	do				5	2	6	
1864	F D Fenner,	2			6	I	I	
1865	do				1	I	I	4
1866	do	8	3		4		I	
1867	do	1	4		4	2	I	
1868	M M Evarts,	2	3		5			
1869	do				1	5	5	
1870	N B H Gardner,	42	2		9			
1871	do				6	2	2	
1872	A W Mettler,	3			1	I	3	
1873	do	4			6		I	
1874	F D Fenner,	3	2		1			
1875	do				1			
1876	do	2			6	5	4	
1877	do				6	2	3	
1878	E Perry,	2			2		I	
1879	A J Brown,				2		I	

WATERLOO.

1865	W H Steegar,	9	8		2			57
1866	do	48	7		6	2	3	115
1867	do	6	5	3				122
1868	S V Marsh,	2	4		7			116
1869	do	5			3	16		91
1870	do	8	5	1	10	4	I	99
1871	W M Robinson,	1	I					99
1872	do	2	10	2	2	8	I	96
1873	do	17	I		I	I	4	109
1874	F P Sutherland,	1	9	I	3	5	5	118
1875	do	10	5		7	2	3	89
1876	C A Harris,	6	6	4	12	8		78
1877	F M Beebe,				4			
1878	No Pastor.				2			
1879	do							

OVID VILLAGE.

Y	PASTOR	B	L	R	D	E	Dd	T
1850	C A Votey, sup,	1	6					24
1860	do	3					I	25
1861	do	3			4			26
1862	do	35	2					64
1863	L Ransted,	7			6	2	I	62
1864	do	1			I	I	I	60
1865	D Corey,	1			2	I		58
1866	G Gates,	1	3		2	2	3	54
1867	No Pastor,				8	2		44
1868	No Report,							
1869	P Goo,		4					25
1870	do		9					34
1871	No Report,							
1872	do				I			22
1873	do	2			4			20
1874	J E McLallen,	2			2	10		22
1875	No Pastor,				3			10
1876	do				2			29
1877	do				2	6	I	23
1878	L B Albert,							23
1879	do	I	I				3	24

WATKINS.

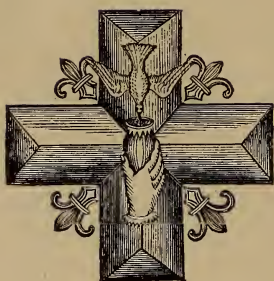
1850	T S Sheardown,							30
1851	do	7				I		51
1852	do	2	5		5	I		52
1853	A Wilkins,	20	14		5	I	I	78
1854	do	4			15	2	I	62
1855	H West,	5			2	3		62
1856	W McCarthy,	3	9		6	I		68
1857	L Lowe,				4	8	2	50
1858	H West,	2	I		5	I		47
1859	do	65	8	5	7	6		115
1860	do	6	6		14	7	2	105
1861	H S Card,	5			4	I		98
1862	do	7			2	9		90
1863	do	7			3	5		83
1864	do	16			3	4		97
1865	E Royce,	8			6	2	I	96
1866	do	19	14		9	2		115
1867	do	1			I	4	4	110
1868	H E Ford,	3			I	17		94
1869	do	2	4		11	I	I	88
1870	C W Brooks,	18	8		6	7	2	99
1871	do	5	9		3	I	I	112
1872	do	7	6		I	3	2	113
1873	do	12	5		6	I	2	120
1874	do	1	5		I	3	5	118
1875	T G Wright,	9	7		2	4	2	130
1876	do	13	3		I	7	2	137
1877	do	5	9		I	5	I	144
1878	No Pastor,				8	3	2	129
1879	G E Weeks,	11			6	2	I	125

CAROLINE.

1873	No Pastor.							93
1874	A P Merrill,		3				2	94
1875	A B Chase,	18	3		2		I	94
1876	do	2	3		5		2	108
1877	Geo. Brown,	2	3		3	10	3	96
1878	do	16	4			2	I	113
1879	do	1	I				I	114

TABERNACLE, ITHACA.

1877	F Dusenberry,							49
1878	do	I			I		I	48
1879	do	13	I	I	I	I	I	58



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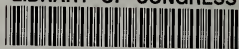
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